

CFFO prefers to pay some property taxes on foodland

GEORGETOWN, Ont. (CFFO) - The Provincial Board of the Christian Farmers Federation of Ontario has adopted a recommendation which would maintain a property service tax on foodland and farm buildings. It has rejected the 100% property tax rebate planned for 1984.

The Federation's statement accepts that foodland requires services for it to remain productive and for the produce to be moved to consumers.

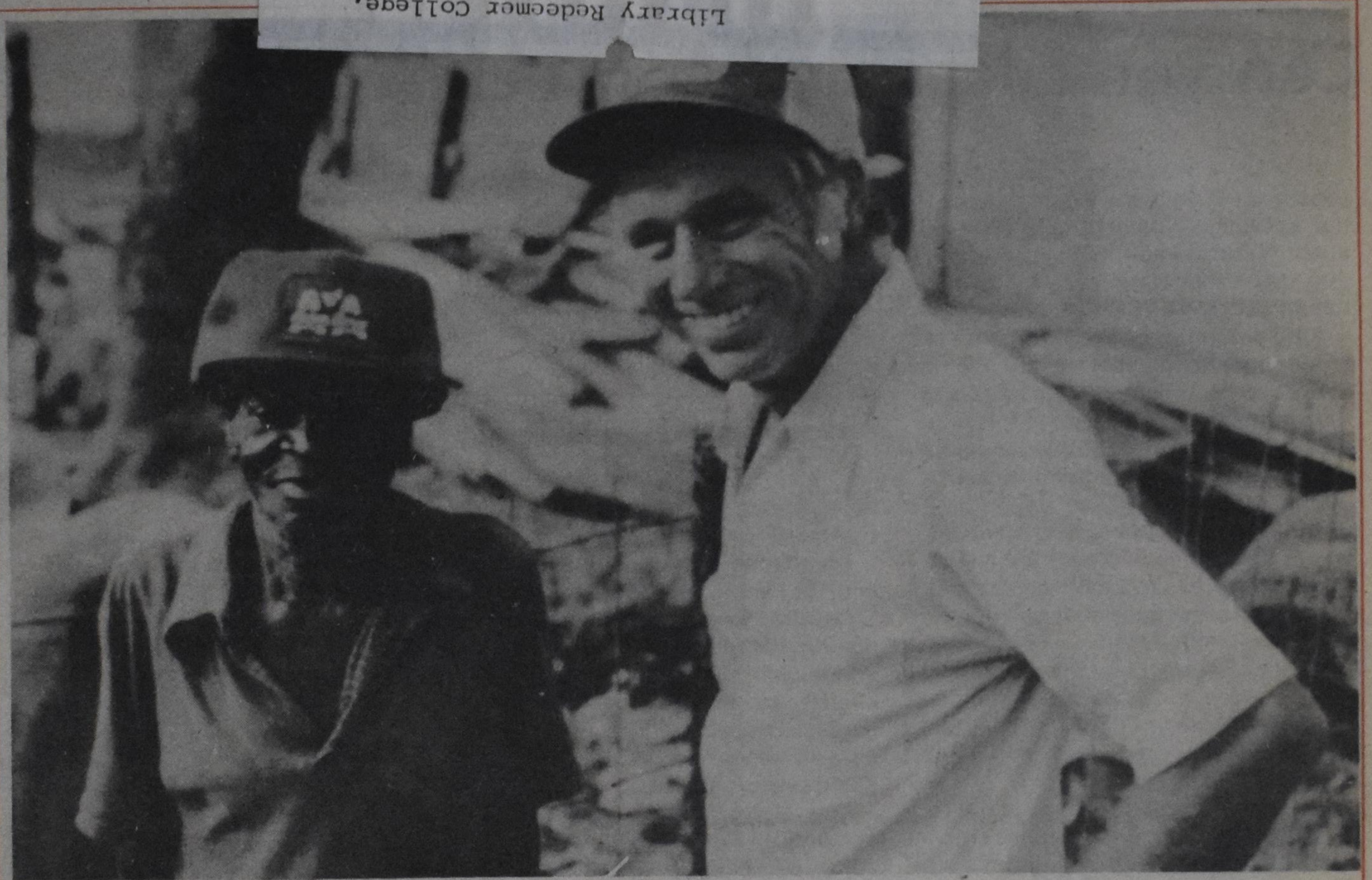
"The costs of roads, bridges, drainage works and fire protection are essential to our family farms and are appropriate charges to our foodland and our production facilities," the Federation says. The Province's plans to remove all property taxes from foodland and agricultural buildings do not have the support of the Christian Farmers Federation for the following reasons:

- foodland and farm buildings require good municipal services.
- farmers could lose some of their influence and interest in municipal politics.
- farmers could face increasing difficulties in seeking improvement in municipal services to their property.
- since the public would be paying the taxes, some may argue that there should be no objection to some public use of these lands such as Hydro transmission towers or snowmobile trails.
- property taxes are a significant discouragement to buying foodland for speculative purposes.

The Federation agrees with the removal of education taxes from foodland. It also agrees with assessing houses differently so that education taxes will be paid on farm homes.

In this issue:

A further discussion
of nuclear armament
pages 8 and 9



Two descendants of Adam and Eve meet near the pigyard

Lambert Hunse from St. Catharines, Ont. spent a few months in Nigeria to share his expertise in animal husbandry with the Tiv people. He is seen here with an old man who walks at least an hour every day to be at the mission farm at 6:30 a.m. to do maintenance work. He is happy to be working and not retired. (see p. 10 for the story).

Pimen's epistle to the Reaganites

Bert Witvoet

NEW YORK CITY — The New York Times (April 3 issue) featured an advertisement placed by Pimen, Patriarch of Moscow and all Russia. It was an open letter to the President of the United States.

In it the Patriarch addresses the President on the matter of peace and expresses shock with the recent public address by the President at the 41st Annual Convention of the National Association of Evangelicals of the USA.

He rebukes the President for his "belligerent calls which sow the seeds of hatred and hostility against my motherland and threaten peace all over the world."

In a later paragraph the Patriarch paints his own government and country

as a bastion of freedom and a peace-loving state:

"The Soviet Union is a vast and multi-faceted country where people of various religions and non-believers live together in full harmony and respect the right of every man for freedom of conscience guaranteed by our Constitution.

In several years the Russian Orthodox Church is going to solemnly celebrate her one thousandth anniversary. She fulfills her salutary mission in accordance with Church canons and traditions and without state interference into her life. The same is true for the other Christian churches: (Georgian Orthodox Church, Armenian Apostolic Church, Roman Catholic Church, Evangelical Lutheran Churches, Baptist, Reformed, Methodist and other

churches), also for religious boards of Moslems, Buddhists and Jewish communities. We, bishops, clergy and laity of the Russian Orthodox Church, enjoy full rights as citizens and patriots of our country.

"We wholeheartedly support the noble efforts of armament; and the establishment of the principle of peaceful coexistence in the relations among all states without any distinction. With all our hearts we approve of the great peacemaking actions of the Soviet State which promote the fulfillment of the Isaiah's prophecy. We seek it too, and make our possible contribution into the cause of the triumph of peace."

According to Mr. Ed VanderKloet of Rexdale, who read the ad and passed it on to C.C., "the man is obviously a stooge and his piety reeks to high heaven."

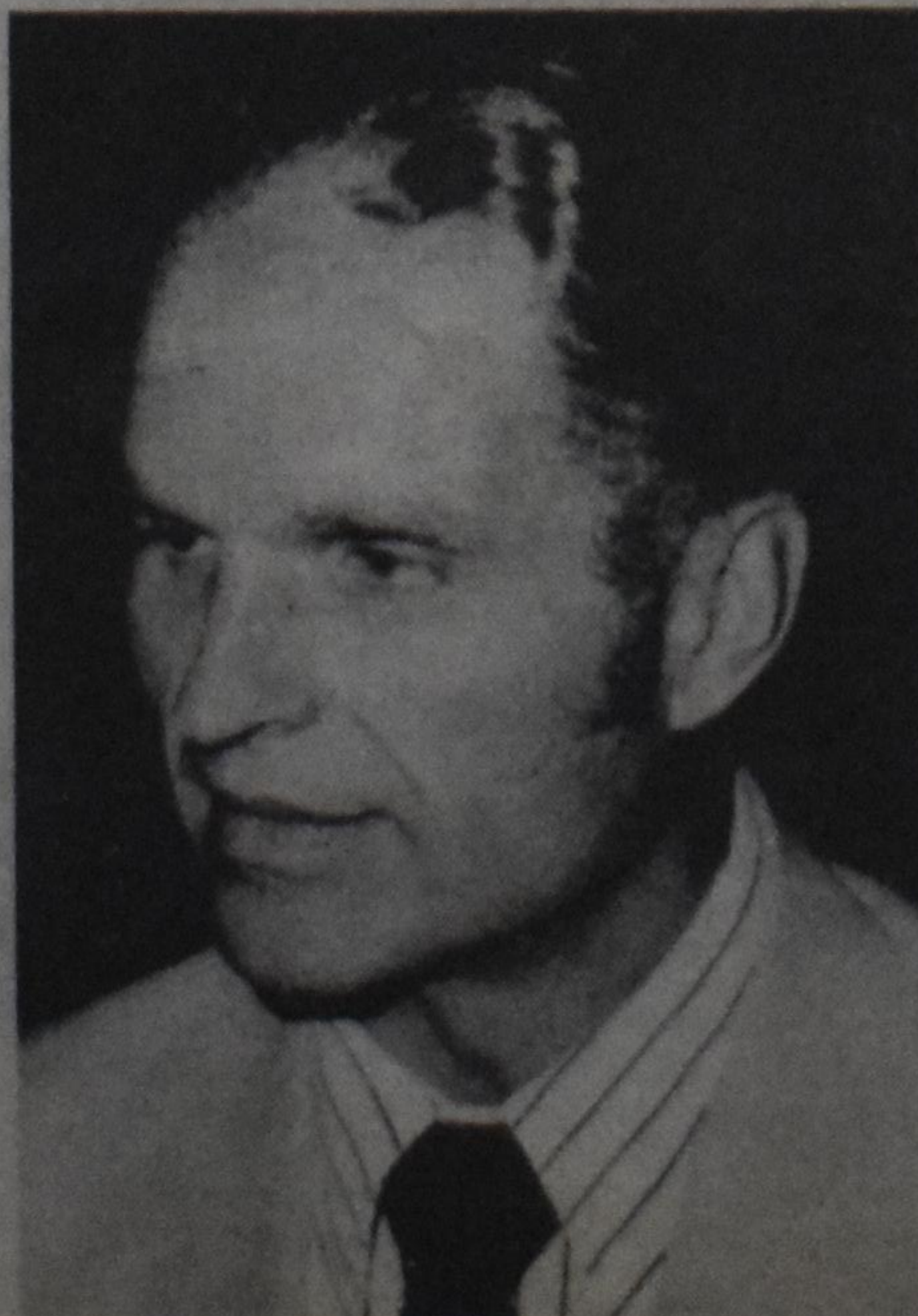
Borowski goes to court for the rights of the unborn child

C.C. Staff

REGINA, Sask. - Joe Borowski's campaign to save the unborn moved into a new phase on Monday, May 9th. He appeared before the Court of Queen's Bench here to challenge the 1969 abortion legislation of Canada, on the grounds that it contradicts the legal rights guaranteed everyone in Canada by the new constitution.

The way was prepared for this important new case by Mr. Borowski's favourable decision from the Supreme Court of Canada in December, 1981. The court ruled then to allow an individual to test the validity of the 1969 Criminal code amendment re abortion in the courts.

The new trial is expected to last a month, and whatever the outcome, the matter will end up in the Supreme Court again.



Joe Borowski

Although Mr. Borowski is making his court appearance as an individual, he is supported by pro-life groups, who so far have donated more than \$100,000.00 to meet Borowski's court costs.

The Hamilton Right to Life newsletter of April, 1983, expresses the worry that respect for the individual human life which has been the most important of moral assumptions by Western nations, is being eroded by the 1969 abortion law and by the way hospital abortion committees have interpreted this law.

According to the new Charter of Rights "Everyone has the right to life and security of the person." This is the clause that Mr. Borowski's case will test.

The Catholic New Times in interviews with Pro-Life lawyers reports that several of these are doubtful about Mr.

Borowski's chances of winning his case. Some fear that should he lose, the situation will become even worse. Abortion groups will use a decision unfavourable to Borowski to remove even existing legislation from the books.

One Pro-Life lawyer explained that "never in the Western world has a court been called on to make a determination of when life begins. Courts have always declined to do this sort of thing. They don't like to get into broad, philosophical, what-is-life issues."

Mr. Borowski himself, when asked by Catholic New Times if he felt called by God to undertake this huge risk answered, "No. There's an old Russian proverb that says, Pray to God and row for shore. I would be tempting God beyond reasonable bounds if I just sat and prayed and waited for an angel to appear to me with a message."

Viewpoint

Can you take it all in on Pentecost?

May 22 is Pentecost, meaning the fiftieth. Most people will spend the day not knowing or forgetting what it is about. If there is any lifting of the spirit that day it may have more to do with Labatt's 50 than with Holy Spirit 50.

Fifty days after Easter is what we're talking about, of course.

Even some Christians have a difficult time paying much attention to this holy day, partly because it is not a holiday and partly because the Spirit is, well ... spirit.

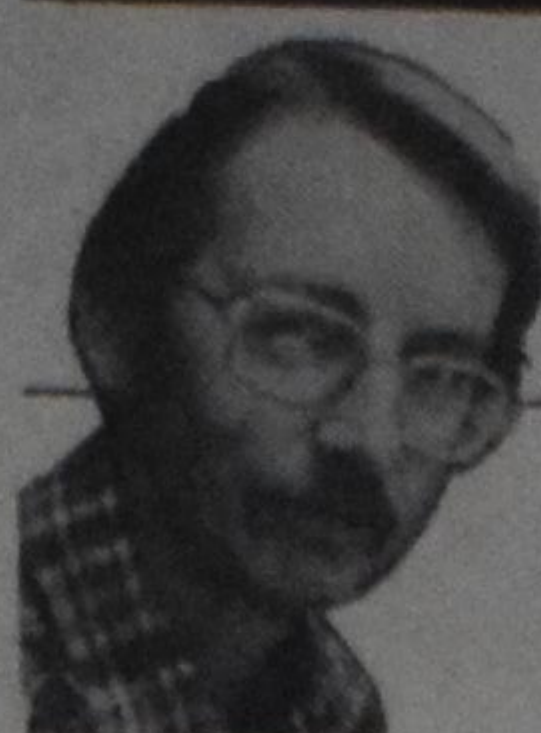
The Spirit is not flesh and blood, as Christ was. Christ was born a physical bundle of joy, he lost blood on the cross and he picked his dead body up from the grave, nail prints and all.

What can we say about the Holy Spirit? Older translations of the Bible refer to him as the Holy Ghost, but that terminology seems to dwindle. We don't like to think of him as a ghost.

Sometimes the Holy Spirit is called the Holy Wind. You never know where he comes from, where he is going and what he is up to. He blows wherever he wishes.

Sometimes we think the Holy Spirit is a holy feeling. When we feel a pious sentiment welling up within us, we quickly attribute it to the indwelling of the Spirit.

At times we go a step further. Whatever thought flows from our mind



Bert Witvoet
Editorial

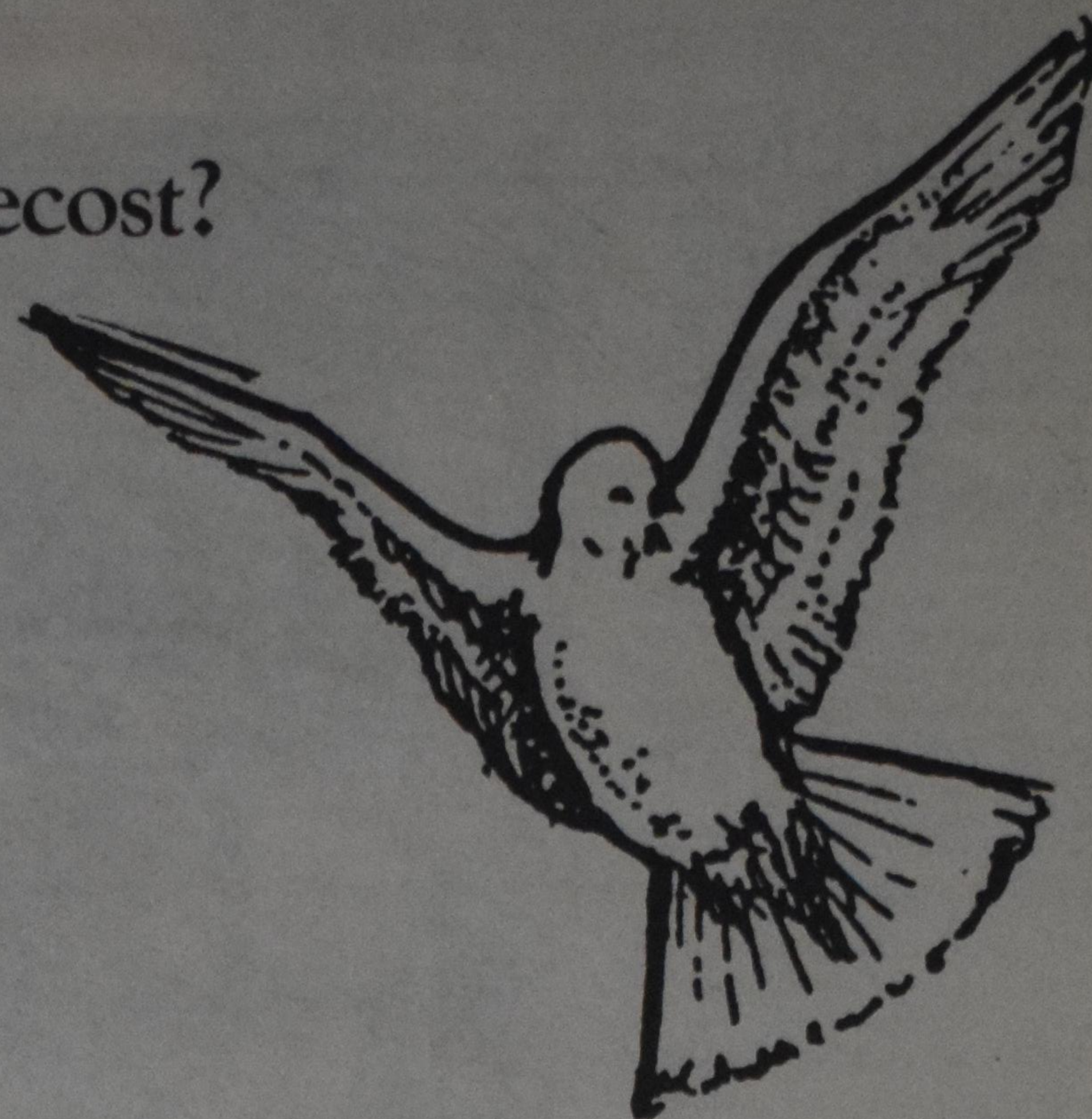
while feeling pious is a message from the Holy Spirit.

Dangerous stuff this identification with the Pentecostal one!

But the Christian church has always confessed that the Holy Spirit is of God and is God. He has his own mind and cannot be manipulated. Before we confess that he dwells in us we have to acknowledge him as the one who stands over against us.

The Holy Spirit is unforgettably almighty and mysterious. He kindles a flame of heavenly love, but he also burns clean like a refiner's fire. He soothes the sorrowing mind while he slays the proud heart. He gives the weary rest, but don't he rattle the bones of those who rest before they're weary!

The only way we can know that we are in harmony with this self-willing Spirit is by submitting to the Word of God. It is



then that he lights up our hearts and minds and steels our will to do good.

He does not, as someone rightly pointed out, shape us into dynamite sticks that blow up whatever they touch. But he turns us into dynamos that give out a steady supply of spiritual energy ... much like Duracell batteries: when the other toys have given up the ghost there is that one Holy Ghost drummer still going strong.

And to think that this Duracell Spirit has been at it for almost twenty

centuries. And the warranty in Matthew 28:20 reads that he will last till the close of the age.

Ah, what a splendid temple visitor this source of uncreated light has turned out to be for the Body of Christ. Rich in his seven-fold energy he makes us receive eternal truths, and, would you believe it, he helps us (incurable, sanctifier that he is) practise all that we believe!

Can you take it all in on May 22?

You have a right to fulfill your duty

When we talk politics we talk mostly about rights, seldom about duties. It seems we all have rights; and all we have is rights.

Albertans have a right to sell or not sell their oil. The elderly and handicapped have a right to die. Pro-abortionists defend a woman's right to her own body. The unemployed have a right to a job. The third-world peoples have a right to our riches.

Children and women have rights too, and our native peoples have more rights still. Parents have a right to tax monies to educate their children; and non-Christian teachers feel their rights are abused when positions in the Christian school are not open to them. We have a right to clean air and pure water; while our children and their children after them have a right to a fair share of the earth's non-renewable resources.

The poor have a right to social assistance, and the drunk driver has a right to telephone his lawyer before submitting to a breathalyzer test. The Institute for Christian Studies has a right to a Charter.

Increasingly there is more talk about human rights; that for the most part is good and necessary.

The biblical injunction to protect the interests of the widow, orphan, and

Nick Loenen

Guest editorial

foreigner needs to be applied to our dealings with the dispossessed at home and overseas. Christians especially need to promote justice for all and special privileges for none. The necessities of life, education, health care, and opportunity for self determination ought to be available to all. Christians should be the first to promote all these things.

Yet, we should question how biblical it is to speak about human rights. Too often we adopt uncritically the language of the world. It seems to me that the rights of man is a term with a humanist, rather than a Christian origin. The Bible does not encourage people to insist on their rights. The Bible speaks about duties, obligations, and responsibilities. It calls upon people at whatever station in life to do what is right.

It may be argued that it all comes down to the same thing, after all to say employees have rights is only another way of saying that employers have duties.

I am not so sure it is that simple. The Bible certainly acknowledges that the weak have claims upon the strong but it does so by directing the strong to their responsibility; and that makes a substantial difference.

It is the difference between Christianity and Communism. They both aim at a more equitable distribution of goods, but the initiative comes from diametrically opposed motivations. The new testament Christians, moved by the spirit of God, said, "Brother, whatever is mine is yours." The Communist says, "Whatever is yours is mine." We should not think that this somehow amounts to the same thing.

It may perhaps be permissible for Christians to speak about human rights. We have a right to whatever is necessary to fulfill our duties to God and each other. But this immediately indicates that rights are only secondary, they follow upon and derive from something else, namely our duties. Given that in our culture rights are mostly seen as primary, and of first

importance, Christians would do well to stop talking about human rights, and cast our discussion about these issues in terms of duties.

I like what John Calvin said about human rights; he said this: "Does a person demand his rights? Certainly, I am prepared to grant him his rights, but in so doing I shall say that he has no other rights than to fulfill his duties."

Nick Loenen is Western representative of the Institute for Christian Studies. He lives in Richmond, British Columbia.

Pray for Borowski

During this month Mr. Joe Borowski faces the court in Regina on behalf of the million babies that have been aborted in Canada since the abortion law of 1969 and on behalf of future babies that are threatened with abortion.

This is not, in the light of the above editorial by Nick Loenen, just another demand for rights. It is a call to do right and to respect the life that only God can give and, consequently, only He may take away.

Let's pray for Joe Borowski and for the doing of God's will in our land.

B.W.

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Letters

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Charismatics want to be on cloud 9

Having read Mrs. Cook's very well-written article and two brief applauses, I have regrettably some negative remarks.

First, the password in the charismatic movement is tongues. It does not matter whether you are Catholic, United, or whatever, because sound doctrine is a rung way down on the spiritual ladder of these people. Doctrine is a "no no!"

Second, down-to-earth good works such as visiting the fatherless and widows in their affliction is not seen as spirituality. The charismatic's idea of being spiritual is going to meetings galore, seeking spiritual

gifts, and striving to be on a cloud all the time.

Love is often expressed by affection, feeling, and emotion. But I never hear talk of feeding the hungry, clothing the naked, and visiting those sick and in prison. If the sick are visited, they are tormentingly accused of lack of faith, if not healed after a forceful, demanding prayer.

If Christians only had love and joy, one would wonder if the other seven fruits of the Spirit were withdrawn. Yet, charismatics generally do not get beyond tongues and healing. Some claim prophecy, which is a denial of the completeness of the Bible. A few

groups even claim to have all nine gifts in operation.

What is most unfortunate is that the Holy Spirit, who desires so much to put Christ in the limelight, is Himself pushed to the forefront.

Peter Tensen,
Brantford, Ont.

In fairness to Judy Cook, we should say that she has pointed out some of the excesses mentioned here and that in her balanced account she sought for some form of recognition of the contributions the Charismatic movement can make within the Reformed tradition.

Ed.



Where's Harry DeVries these days?

Margaret Griffioen

Our readers may notice that Harry DeVries isn't writing chalkmarks for a couple of weeks.

Harry is currently on assignment in East and West Germany, participating in a ten-day Luther tour, as part of C.C.'s coverage of the 500th anniversary of the birth of the well-known reformer.

Our readers can look forward to some interesting stories and pictures in future months when Harry returns.

In the meantime, the rest of the staff will be filling in for Harry.

Not office but gifts should be emphasized

After reading Alice Greidanus' letter ("Women deacons need blessing of ordination too" - April 22, 1983), I feel sad that her interpretation, and that of some others, is so different from mine.

The apostle Paul's statement in Gal. 3:28 that there is neither male nor female does not contradict the so called 'silent' text quoted by Rev. Schalkwijk, March 18, 1983. Paul deals with saving faith vs. works of law, and the universal necessity of that faith in Christ to set all believers free - male and female. This scripture portion does not deal with office bearers.

Also, Christ's example to serve (Phil. 2:6-9), applies to every believer. The capacity in which we are called to serve is part of our obedience. That Christ, the greater, serves us, the lesser, does not change the fact that He is the anointed Prophet, Priest, and King. He too obeys and fulfills scripture.

God, Who called Adam to account, and Who insisted to speak to Moses rather than Aaron, is conveying spiritual truths to be followed and expressed by the church, for praise by the angels in heaven, as He unfolds his plan.

God has created unity and He redeems in unity: one Spirit, one church. (bride, if you like). Woman remains man's equal help. Not greater, nor lesser, but different in function.

In practical terms, I think that the wife of a deacon shares in the work of her husband, in areas where she can serve personal needs better than her husband. Nonetheless, the husband is called and held foremost accountable. I see ample Scripture support for that. Yet, I think that our source of frustration lies not so much in the official functions, but in the fact that we fail to acknowledge and practise the realities and guidelines of 1 Cor. 14.

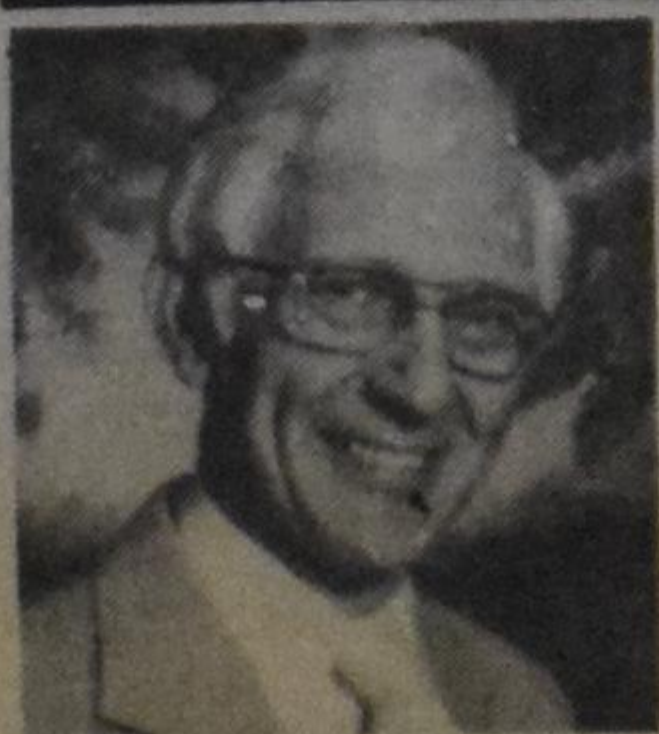
In our over-emphasis of orderly worship, we leave little room for the leading of the Holy Spirit, his revealing to members at will.

In our fear for disorder, we have chosen to ignore the fact that the Spirit of the prophet is subject to the prophet. (1 Cor. 14:32).

When members, male and female, are expected to contribute

and build up the body of believers, as the Spirit wills, we will experience true unity, male and female.

Jack M. Devries
London, Ontario



William R. Rang

Skylights

Hold my hand!

It now sounds almost unbelievable to me, but the good old city of Amsterdam had no speed limits when I grew up in its midst. Traffic on the main thoroughfares was a struggle for survival for the loudest and the fastest. Folks blew horns, rang bells, shouted insults, and had heavy feet on the gas pedals.

Crossing such streets demanded strategy and courage. There were no stoplights. Here and there a police officer demanded obedience from bikers and drivers by manipulating a board with "stop" on it. That was it.

Having to cross a busy street was a petrifying challenge especially for a youngster. No wonder that the parental command simply stated that we stay away from busy streets.

Yet, crossing one of such streets became surprisingly easy when dad was with me. I merely grasped his hand when he came to the edge of the sidewalk. Dad would press my hand once. That meant "full steam ahead!" If in the middle of the street there was an unsuspected car racing at us, dad would press twice. That meant "stop!" Very simple indeed. Moments later I would jump gleefully to the safety of the other side. We made it!

That's life, you know. Don't try to cross from here to there all by yourself. You just won't make it. You need His hand to guide you. At times He, too, will press twice when you must stop, and He will press again when it is safe to proceed. With Him you'll reach the other side safely, but without Him you don't stand a chance.

Really, this is a rather child-like story. But then, Father asks of you and me a child-like faith.

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SAVE SAVE

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Church

Pastoral Pondering

Alternatives to abortion

Many of us were moved with the ugliness of abortion when we were visibly confronted with the phenomenon via the film, "Assignment: Life." Some cried, others were sick, most of us were angry because of the callous insensitivity to life and to the unborn. What should we do? How can we respond?

There are huge social problems in our broken societies. To carry a child to birth, then raise it for 18 years, and to do that alone as a mother is no small task. No wonder many take the "quick way" out. And sometimes Christians have come off rather judgmental towards those who support abortions or those who have had one. For this too God's forgiveness is available, His grace is sufficient and we must communicate that as Christians.

Nevertheless, we need to speak more clearly by portraying alternatives. Opportunities to do that are with us. Will we open our homes for foster children? Could an unwed mother who has decided to go through with the pregnancy stay with our families? There are many empty bedrooms in our homes. Couldn't - and shouldn't - more of our men be uncles or older brothers to fatherless children? To shout no to abortions, sign a petition or two, and do nothing more seems like the hollow sound of the changing cymbal to me.

One more suggestion. Shiloh's first project is to provide a home for troubled children and youth. Step two will be to build a second home to be used for unwed mothers. They are now looking for grants towards that. Maybe as congregation we need to get behind that as one way to portray that we really care. And once it is opened, we as church can provide some extra love and care for the mothers-to-be.

I know it's costly and demanding, cross bearing and love always is. I pray that we'll pay the price and be used to reverse the trend and so honour God.

Rev. H. Weldeboer,
First Chr. Ref. Church,
Calgary, AB

The tale of "Sooner and Later"

Whenever I have the occasion to visit my barber - a real old-timer - he likes to treat me to the folklore of our area, and many a time he succeeds in getting a responsible chuckle out of me.

The other day, while he was busy snipping away at my rapidly thinning hair, he related to me the tale of two brothers taking their daily constitutional down the street; the elder always walked ahead of the younger by ten feet. It didn't take long or the locals gave them very appropriate nicknames: the elder was called "Sooner," and the younger one, "Later." Sooner or later one was bound to meet up with the two of them.

As I pondered this amusing anecdote, it struck me, that there was a moral to the story applicable to the church. Let me explain.

We are the Lord's salvation army, the Bible teaches, sent out by our God to conquer the world for Jesus Christ. That means that we are engaged in a battle. Of course, the victory is assured, for it has been Easter. However, what do we repeatedly observe? That instead of all of us being stormtroopers for our Lord manning the frontlines, there are always a number of Christians who linger as a rearguard, or the "later" ones.

The Laterers are slow to move, unwilling to catch up with the Sooners to join in the fierce battle. They'll never volunteer their services and talents; they like to keep their distance! Unless there is occasion to criticize, then they are heard of soon enough!

An amusing tale all right. But it is far from amusing when applied to the church. And, by the way it has no bearing whatsoever on Jesus' words: "But many that are first will be last, and the last first" (Matthew 19:30).

Rev. Wm. Suk,
Hebron Chr. Ref. Church,
Renfrew, ON

Press Parade

Oshawa plans for a senior citizen's home

Subsequent to a general meeting held recently by interested people, an Interim Committee was formed with representatives from most area congregations and executive as follows: G.J. Witvoet, chairman; G. Hartemink, secretary; A.L. Gos, vice-all; and W. Triemstra, treasurer.

The committee met April 18 and established the following as their mandate: to study and develop plans, to build suitable located senior citizen housing with future nursing accommodation; and to form local committees in each congregation to: generate membership in newly formed association - dues \$25/family annually; to keep congregation fully informed of progress and development; and to bring to attention of the association any and all concerns of the local membership.

A General Membership Meeting will be called in due course.

Hebron Chr. Ref. Church,
Whitby, ON

Winnipeg parents grateful

With our son Jason Alexander being baptized this morning, we would like to take this opportunity to pass on our sincere appreciation for all the prayers and thoughts that accompanied us during our stay in Toronto for Jason's heart operation. We would like to pass on to others this prayer that we received:

Lord bless this tiny infant
Keep this precious little life
Forever in your care.
Teach this little heart to love,
These tiny lips to pray,
And guide these baby footsteps
As they follow in your way.
Lord bless the happy couple
Who share proudly with each other
the honour and the priceless joy
of being dad and mother.

Thank you, Wilf and Caroline Loze.

Kildonan Chr. Ref. Church,
Winnipeg, MB

Missionary letter

A letter dated March 18, 1983 has been received from Paul and Dorothy Meyerink outlining the various projects underway in Mexico and asking for our support. The Reprinting of the Oxchuc Tzeltal New Testament, the Bachajon Tzeltal New Testament, and the Tzeltal Hymnbook are the projects they are asking us to share by praying for them and giving as the Lord leads us. Please take this to the Lord in prayer!

First Reformed Church,
Chatham, ON

Abortion for discussion

Tonight's message will deal with the major social issue of abortions. After the service a 55-minute film

entitled "Assignment: Life" will be shown. This is reported to be an excellent film which is rather specific. It is suggested that viewers be 13 years and up. Plan to come and become informed on an important issue from a Christian perspective. After the film there will be a chance for you to sign a petition concerning the matter.

First Chr. Ref. Church,
Calgary, AB

A bankrupt church?

Sometime ago you saw in the bulletin that the consistory had appointed a bankruptcy committee. What did that mean? It only meant that a few people sat down for a few hours and did some reflecting on the whole matter of bankruptcy. It was a general discussion which dealt with a number of questions: What should the Christian's attitude be toward it? Have people overextended themselves? What is the task of the church in all this? Has the church warned sufficiently about affluence in the past? Does the understanding the community of faith show? Did business make it too easy to act irresponsibly? Were the financial institutions wrong in lending too much money? How does the matter of profit and

risk fit in? How Christian is the North American way of doing business? Is religion too often separated from business? The committee reported on its discussion at a recent consistory meeting and that is where it was left. We do not have a so-called standing bankruptcy committee.

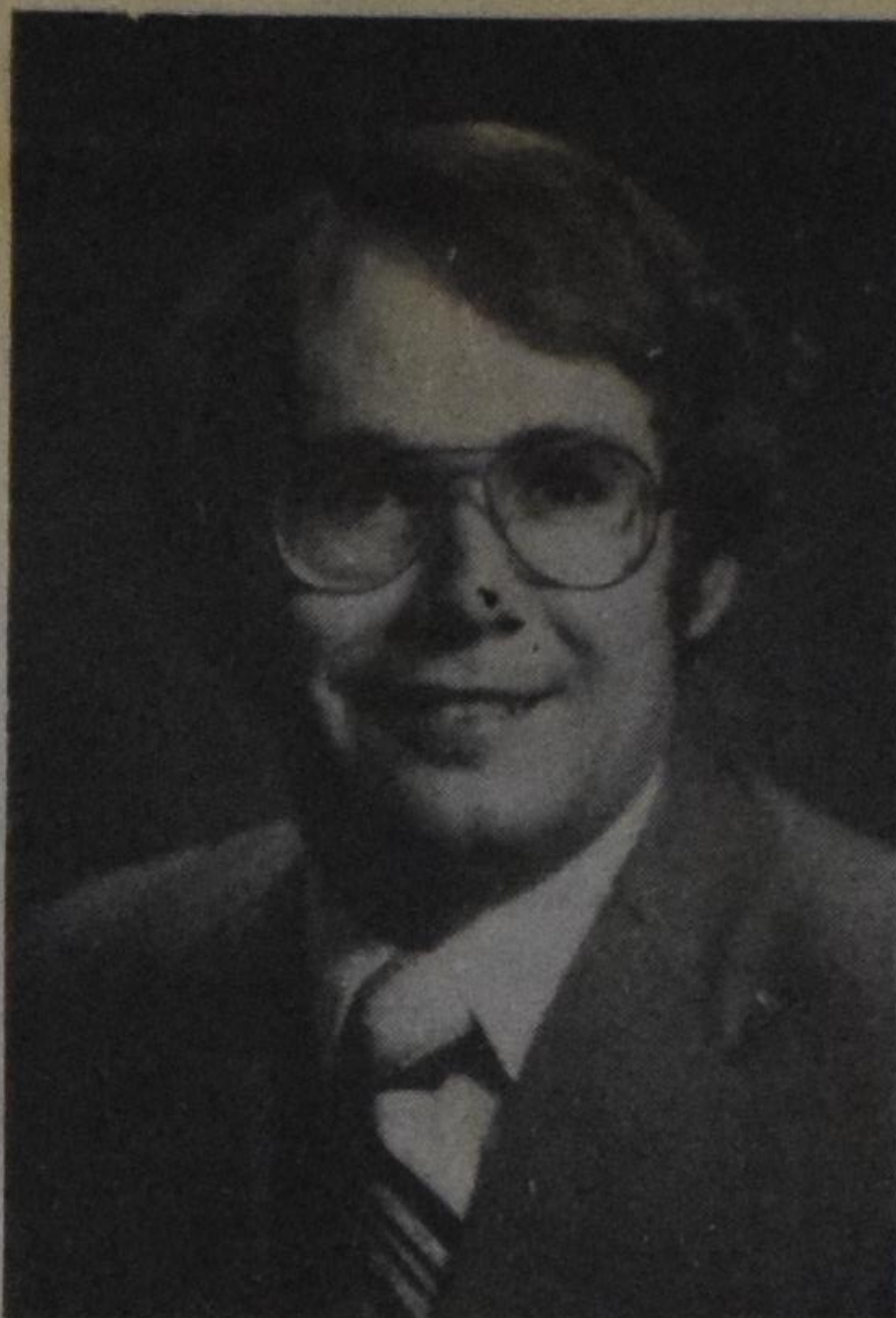
Grace Chr. Ref. Church,
Chatham, ON

Yak'isda bik'ah or, the Smithers Indian Ministry

The consistory received a newsletter from Smithers Indian Ministry, with the following information. Rev. VanSpronsen, who accepted the call for this ministry, has moved into another house at a location easily accessible to the people. Last summer there were quite a number of children and young people from Moricetown in our camps, an Indian reserve 36 km from Smithers. As a result, in their Community hall - and on their initiative - a camp reunion and Christmas celebration was held, with about 35 young people attending and a few parents. This may be the beginning of regular follow-up in Moricetown.

Calgary Can. Ref. Church

Dieleman installed in Fenwick CRC



Rev. Adrian Dieleman

The Bethany Christian Reformed Church in Fenwick, Ontario, less than a year old, installed her first pastor on May 8, Rev. Adrian Dieleman, formerly from Blyth, Ont., had a parsonage built near the site of the new Fenwick church. The 70 families presently worship in the Centre Street Public School.

Rev. Jelle Nutma of Smithville, Fenwick's counsellor, led the 2:30 p.m. worship service in which Rev. Dieleman was installed. The gymnasium was filled to capacity as numerous guests from neighbouring churches attended the landmark event.

Rev. Nutma read a portion of John 3, using as his theme: "Your task ... leading the Bride to the Bridegroom." He likened Fenwick's new pastor to the "friend" of the bridegroom in John 3 whose task it will be to "take the bride by the hand, open Scripture, and tell the bride (the church) how to prepare for meeting the groom (Jesus Christ)." The new pastor must have an intimate relationship with Jesus Christ in order for him to lead the congregation to the groom.

With Harry Van Tuyl as guest organist, the audience sang well. The Solio Deo Gloria choir, which

consists of members from Fenwick, Wellandport and Smithville, also sang three selections under the direction of Clarence Dam.

Consistory president Paul Roorda charged the pastor, and Rev. Harry Katerberg charged the congregation. Words of welcome were expressed by Rev. James Van Weelden of Grimsby on behalf of Classis Hamilton, Rev. John Hearp on behalf of the Welland Area Clergy Fellowship, and Pelham Mayor Eric Bergenstein.

Pastor Dieleman offered words of appreciation and the benediction.
Keith Knight

Christian Reformed

Called

— to Grace Church, Chatham, Ont., Rev. J.J. Hoytema, Burlington, Ont.

— to Leduc (Ebenezer), and Red Deer (First), Alta., Rev. Ron Fisher of Chatham (Calvary), Ont.

— to Grand Prairie (La Glace CRC), Alta., Rev. E.S.H. Busink of Coquitlam, BC

Accepted

A teaching position at MARS in Iowa, Rev. M.D. VanderHout of Grande Prairie, La Glace CRC, Alta.

Declined

— First Chr. Ref. Church, Barrie, Ont., Rev. J.J. Hoytema, Burlington, Ont.

Change of address

Rev. Adrian Dieleman, P.O. Box 125, 704 Welland Rd., Fenwick, ON L0S 1C0; phone: (416) 892-3564.

Change in service time

Exeter Chr. Ref. Church. Change in time of second service: June 1 - Labour Day, 7:30 p.m.; Labour Day - May 31, 2:30 p.m.

CR SEE

Many a definition of grace I have on file, but in my own rendition God's grace is simply God's smile!

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Community Report

Salem had good day in Willowdale

Bert Witvoet

April 23 was a happy day for Salem Christian Mental Health Association. It was the day of the annual membership meeting. But it was also open house at the new clinic on Willowdale Avenue in Toronto. The sunshine came down in buckets for the first time since many days. But that might have kept some people home to begin their garden work for the season.

Nevertheless, some fifty, sixty people showed up for the two occasions.

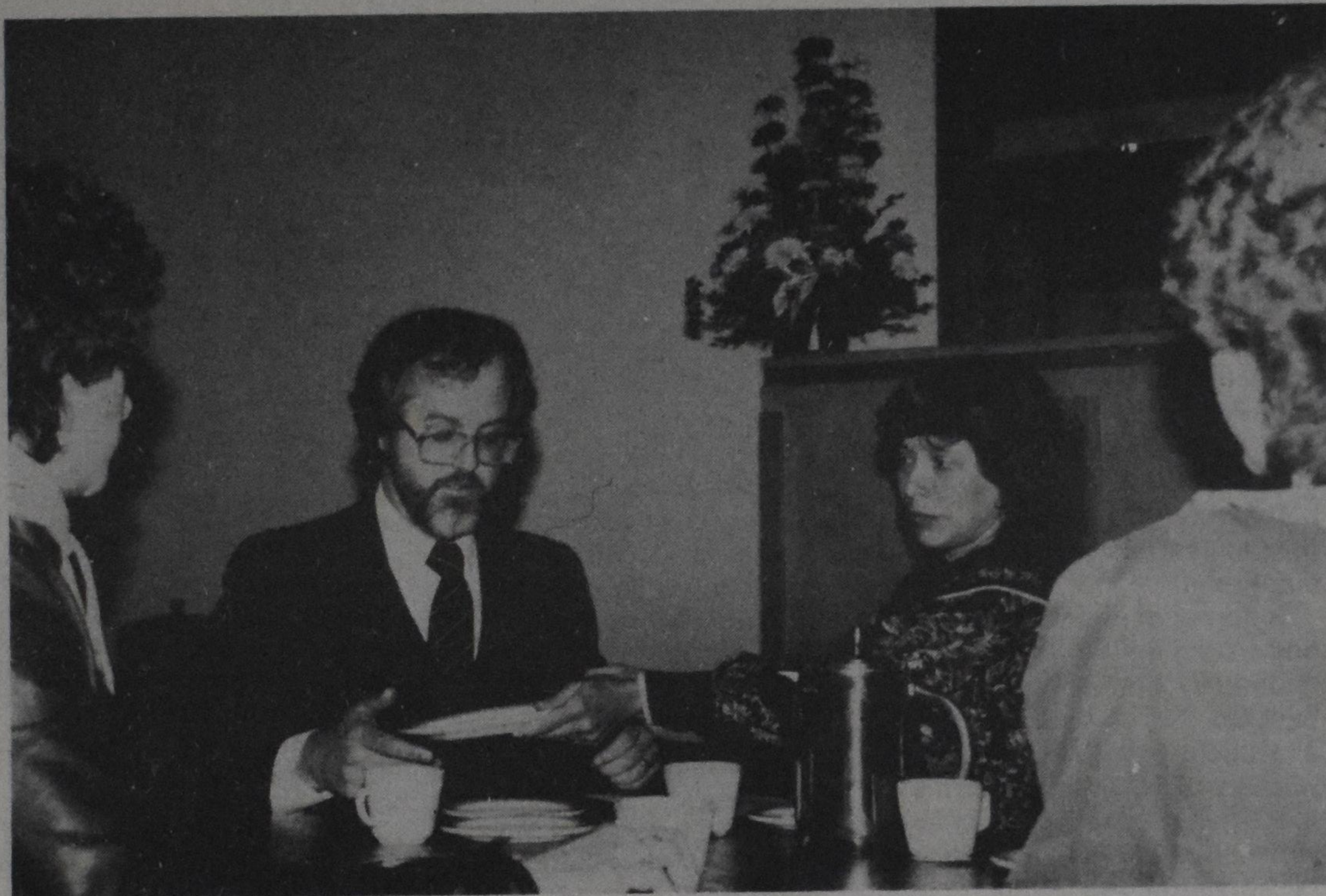
The new facilities

The open house started at 10 o'clock in the morning. But a couple from Ingersoll was there half an hour early to inspect the new facilities on Willowdale Avenue.

128 Willowdale Avenue is the head clinic of Salem. It is also the first building they own. According to Director Donald D. Moncrieff, having your own building is in the long run more cost effective. Also, the new building is "optimally conducive for counselling."

There are 7 counselling rooms, 1 board or group room, administrative areas and storage spaces in the new clinic. Parking in front of the building is not extravagant but the 6-or-7-car space is sufficient for normal operation. Inside, the building is attractive and definitely "gezellig," according to staff members who have a link with the Dutch constituency.

"The Willowdale office is the hub of the wheel," says Moncrieff. The outreach offices in centres like St.



Clinical Social Worker Mary Causton (daughter) apprehensively passes a plate to (her know-it-all father) Therapist Brian Cunningham while the rest of the family looks on.

Catharines, Hamilton, Brampton, Whitby and Belleville are responsible to it. Under some circumstances a client may be passed on to Willowdale for special testing.

Customers and service

Most offices are extremely busy. The demand is explosive and there are waiting lists. Every time a new staff member is added he or she is loaded down almost immediately.

The clientele is for 60% Christian Reformed, but Christians from other denominations are coming more and more.

Asked in what area the demand for counselling is heaviest, Dr. Moncrieff explained that it was a toss-up between individual and marital counselling. He sees the

services rendered by Salem as second line service. "When the minister, the social worker, the elders get stuck, we are prepared to take over. We are not a front line operation."

Salem lists the following as services rendered under its auspices: individual, marriage, family and group counselling; child and art therapy; assessment, consultation and counselling in Christian schools for students, their teachers and their families; talks and workshops dealing with a wide variety of issues; relating to personal development and a more meaningful life; marriage enrichment weekends; personal enrichment weekends; training to promote peer counselling in the church.

A lot of the work is seen as

preventative work. Retreats and workshops provide people with the know-how they can use to avoid crises.

Acceptance and prosperity

Donald Moncrieff feels that Salem is experiencing greater reception today than some years ago. "I have a sense of the Holy Spirit working deeply with people. There is more openness to the Lord's work."

Chairman of the Board Dirk Mast picked up this positive tone in his opening remarks for that afternoon session in the Willowdale Christian Reformed Church. "Salem was conceived many years ago to bring peace. Salem means 'peace' he stated.

He further explained that the timely sale of land in the

Brampton area provided the organization with the best financial picture it has seen in the history of its development.

The financial statement showed indeed an "extraordinary item," gain on sale of land \$1,396,136.00. Not too bad for a Christian association.

Entertainment in peace

The afternoon program featured the inimitable Development Director Herman De Jong who hides his promotion work under a bushel of talent in the form of dramatic poetry reading.

A further entertaining but also educational contribution was made by several staff members as they acted out a family conflict situation, which later on was treated in a brief first-time counselling session with Dr. Leonard J. Kirk of St. Catharines.

The action was more than simply believable. Many in the audience felt a strong antipathy towards the father figure, acted out by Brian D. Cunningham normally a therapist. His convincing acting out of an intolerant father may have made some skeptical of his ability to counsel in times of need. But Lorelei Kok, who played his angry and hurting wife, assured the meeting that Brian Cunningham is a very nice person in real life.

The message of the afternoon was that Salem wants to lead people to become whole in their life. In spite of the lost opportunity to rake the lawn or dig up the garden, most of those who attended felt enriched and perhaps more whole after having spent a day with Salem for Salem.

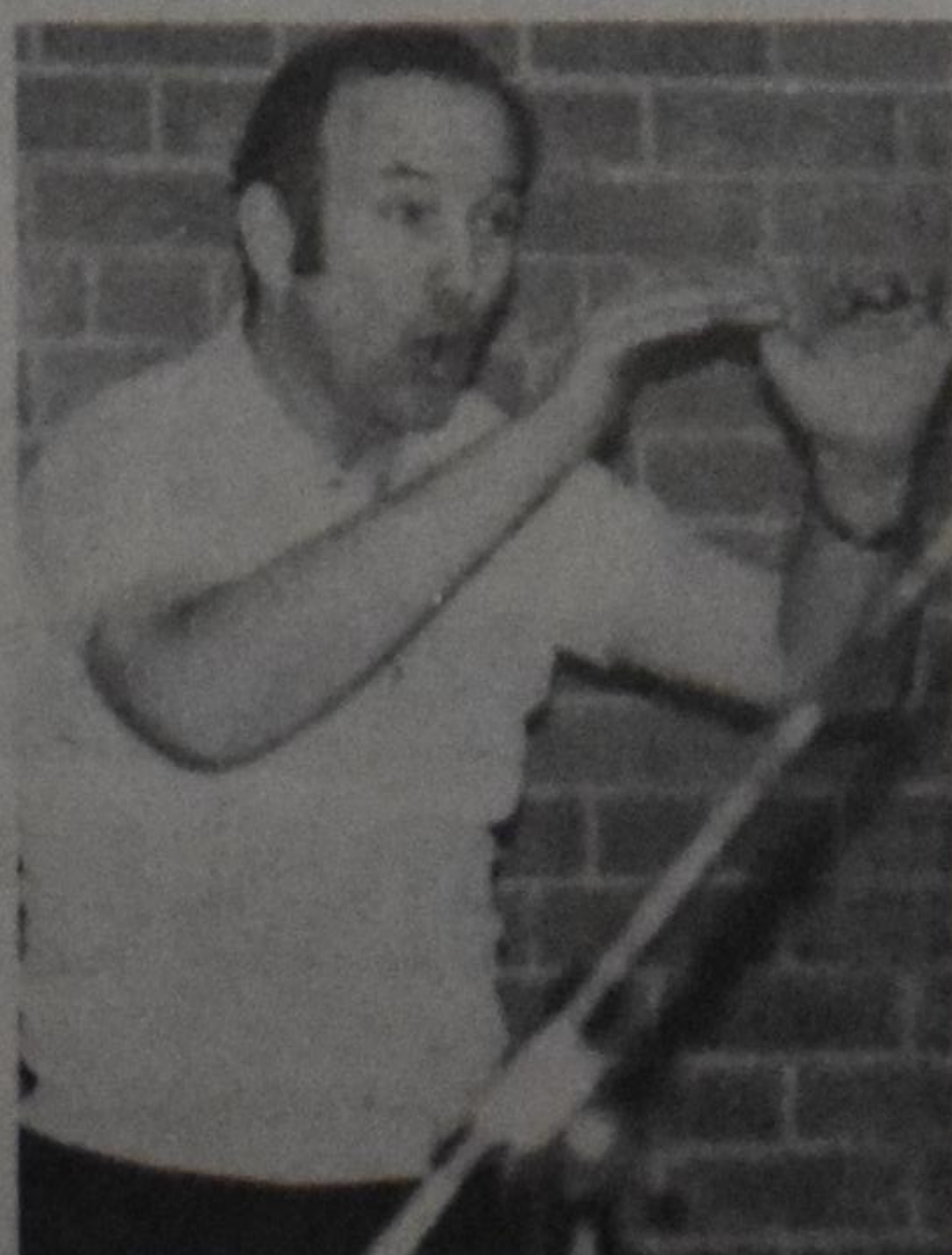
When in our music God is glorified

*Let every instrument be tuned for praise!
Let all rejoice who have a voice to raise!
And may God give us faith to sing always Alleluia!*

With these final words of the theme hymn as their shared conviction, a volunteer congregation of women, men and children gathered on April 9, 1983, in the Grace CRC of Scarborough to unite their voices in a festival of hymns in the presence of God and eight microphones!

It was a jubilant day, filled with excitement and hard work as this group of singers from various churches in and around Toronto raised a common voice of praise to God. At the end of the day, Dr. Bert Polman complimented the "congregation" on their spirited singing, on their endurance and on their co-operation.

Though different from a choir's performance, congregational singing is at its best when the meaning of the texts is expressed as with one voice, and this recording is certainly



Bert Polman conducts an excellent example of Christian faith sung from the heart.

Dr. Polman, hymnologist on the CRC Psalter Hymnal Revision Committee, chose the hymns and selected the harmonizations from regular publications or from his own arrangements, and directed the singers. Mary VanderVennen



The congregation, in the Grace CRC of Scarborough raise their voices in jubilant song

accompanied on the fine Karl Wilhelm pipe organ. Other instrumentalists featured on the recording are Kathy Vanderkloet (recorder), Debbie Carroll Menzel (flute), and Mark Robbins (clarinet/trumpet).

Sponsored by the Institute for Christian Studies and by Toronto Central Christian School, "When in our music God is glorified" will be released to the public by mid-May. The recording costs \$9 (plus postage & handling) and

is available from the AACCS-ICS office in Toronto (see the ad elsewhere in this issue of C.C.).

The hymns on the record represent something of the great variety which exists in Christian hymnody. Two Canadian hymn texts are

included: one by Margaret Clarkson (whose hymns are widely used in evangelical churches), and a psalm paraphrase by Dr. Calvin Seerveld (another member of the CRC Psalter Hymnal Revision Committee).

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News-Canada



Where then shall they live (3)



**Ben
Vandezande**

Statistics Canada has its own way of measuring the health of the nation. Headlines tell us "Canadians more bilingual, less religious, census shows" (Globe and Mail, April 27). According to Stats Canada, B.C. has become the most pagan with 21.5 per cent of the people in the province turning their back on all churches. Who would have thought this would be possible in Lotusland?

At the same time, we are becoming more bilingual outside of Quebec. Does this reveal that Canadians have placed their priority on language

rather than faith? Who's to say. The fact is that there has been more talk about the importance of speaking two languages to be a good Canadian than there has been a call to faith.

The high cost of housing

The same report from Statistics Canada reveals that 12 per cent of Canadian renters pay more than 50 per cent of their income on shelter. The survey was taken in 1981, before the recession hit and so the problem has become worse since then.

A survey of rental ads in the newspaper in St. Catharines underlines how severe it has become. To obtain a bachelor apartment, a person on welfare would pay 78 per cent of his income (\$313). A single woman with one child would pay 55 per cent of her income (\$556).

In 1980 there were 1,181 households on general welfare assistance. By 1983, 5,633 households were on welfare.

For these people and for those working for the minimum wage paying over 50 per cent of their income on housing is a painful reality. A survey of the rental ads in the paper shows that none of the apartments listed are within reach.

In fact, a comparison to apartments listed three years ago indicates that the cost of available apartments has risen 55 per cent in that period. This fact reflects at least two important points: 1) there is a shift in the housing market so that many of the cheaper units are being taken up by those who used to be able to afford more. 2) rent controls at 6 per cent only applies to buildings constructed before 1976. Also, if a landlord remodels he may set the rents higher when he reopens.

The problem is very acute for many on low income. Where do they live? The answer is that many wind up in substandard often illegal apartments.

Rent controls have made it harder for some landlords to maintain their properties. Controls on increases of wages and social assistance payments have made it even tougher for many to find decent housing.

What can be done?

There are some possible responses to this problem. I'll touch on only one suggestion today to make housing more available.

Part of the problem many people face is finding apartments. If the ones listed in the paper are out of reach, where else can we look? Some communities have established a housing registry.

The registry lists landlords who have rental housing available. There is also a list of potential clients and what they can afford. Then the registry tries to match these up. Unfortunately the affordability

problem doesn't go away.

However, some landlords can be persuaded to not require first and last month's rent.

The registry also has connected to it the various social service agencies who will do follow-up visits with the client to assist in life skills, budgeting and landlord-tenant relations.

The registry also tries to encourage people living alone to open up an apartment or boarding situation in their house. This takes time to develop of course. Many people work with the assumption that the poor are not trustworthy or are somehow going to be irresponsible. And there are some really bad examples of where this did happen.

Nevertheless, we must ask ourselves the question: "Where then shall they live?" And we will have to look also in our own home for answers.

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How to know you're getting older?

Everything hurts and what doesn't hurt, doesn't work.
The gleam in your eyes is from the sun hitting your bifocals.
You feel like the night before, and you haven't been
anywhere.

Your little black book contains only names ending in M.D.
You get winded playing chess.
Your children begin to look middle-aged.
You finally reach the top of the ladder and find it leaning
against the wrong wall.

A dripping faucet causes an uncontrollable bladder urge.
You know all the answers, but nobody asks you questions.
You turn out the lights for economic reasons rather than
romantic.

You sit in your rocking chair and can't get it going.
Your knees buckle and your belt won't.
You're 17 around the neck, 42 around the waist and 96
around the golf course.

Dialing long distance wears you out.
Your back goes out more than you do.
A fortune teller offers to read your face.
Your pacemaker makes the garage door go up when you
watch a pretty girl go by.

The little gray-haired lady you help across the street is
your wife.

You sink your teeth into a steak and they stay there.
(author unknown).

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News - International



Was racism a factor in the election of Chicago's mayor?

James W. Skillen



Harold Washington celebrates victory

CHICAGO, Ill. - Those who expressed surprise that racism should be such a dominant factor in the Chicago mayoral election are themselves the surprise.

Most expressions of surprise came from those who have been hoping for new attitudes among people ever since the relative success of the civil rights movement two decades ago. Many individual attitudes have changed for the better in recent decades, but racist housing and educational patterns in Chicago and many other cities go back long before the civil rights movement and continue to structure the lives of people in very intensive ways.

Anyone surprised about racism showing up in an election should look again at the social, economic, and educational background of the electoral process to see where and how people actually live. Racism is not narrowly about the way one individual feels toward another individual with different skin colour; it concerns the way borders are defined for electoral districts, housing zones, and educational and job opportunities.

A system of patronage

Chicago's history is one of ethnic neighbourhoods and political power based, in part, on a patronage system through which many government jobs and benefits are doled out by the party in power (the Democrats for more than 50 years). Blacks were welcome in the Democratic (and much earlier the Republican) Party as long as they accepted their minority status in a majoritarian process that left control in the hands of the dominant white coalition - as long as they were satisfied with some patronage handed down from the powers on high. Among other things, this meant leaving unchanged many of the racist patterns built into housing, education,

jobs, and other dimensions of city life.

(Blacks constitute 40 per cent of the population, but only 16 of 50 City Council members are black. Sixty-one per cent of public school students are black, but only 4 of 11 School Board members are black).

The very nature of the electoral process in Chicago (as in most American cities and states, and at the federal level) is such that if a minority group wants to have representation on the City Council it must elect a representative by majority vote in a ward where it constitutes a majority. The fact that Chicago has had a number of blacks on the City Council is a reflection of black concentration in some parts of the city. There is no guarantee of representation for any group that does not scramble for majoritarian control even if such control can be gained in only a small minority of wards in a segregated city.

The fact that Chicago is 40 per cent black means that the black minority is not proportionately represented even now. But its heavy registration for the mayoral election showed that it is learning how to make the most of the

process as others have done.

How Washington got in

The seemingly freak primary election which gave Harold Washington the Democratic nomination was the result of whites dividing over Mayor Jane Byrne and the other challenger, Richard Daley. Washington's minority turned out to be slightly larger than either Byrne's or Daley's minority in the three-way Democratic split. Like it or not, the Democrats nominated a black by a process that ordinarily would have satisfied the majority but which left it quite unhappy this time.

By the time the mayoral election came around and voters had to look only at the final candidates - Democrat Washington and Republican Bernard Epton - many important considerations besides race should have been (and were) taken into account. Of course, Harold Washington was a poor candidate if judged by his past tax-paying record and a number of other personal and public irresponsibilities. Epton was also a weak candidate if judged by past experience, campaign style, and the extent to which he inadequately

represented even the Republican Party. All sorts of non-racist reasons could be given by black and white voters for choosing or rejecting either Washington or Epton.

But by that point in the game it was too late to transcend the process in a healthy fashion. White Democrats had expected the support of blacks for decades when they put both reputable as well as not-so-reputable candidates for mayor. There was no excuse for white Democrats not to support the candidate who came through the same process this time, though many of them did not.

Blacks, on the other hand, had been voting in a majoritarian fashion (largely Democrat) in their wards for years just to obtain some minority representation on the City Council. It can hardly be called racism when they turned out in force this time to vote for a Democratic candidate that would give them 100 per cent control at the top. After all, the Irish minority was not embarrassed about controlling the mayor's post for decades.

Challenge for the mayor

Mayor Washington has much to do to advance the cause of justice in Chicago during the next four years. Some things will have to be done quickly - dealing with the financial deficits in city and schools, building a working coalition in the City Council, strengthening the police and other departments. In the long run he should also work, as he promised to do, to change the machine structure that confuses politics with government.

Mayor Washington should also add something else to his long-range agenda: an attempt to change Chicago's electoral system. A new system could end majoritarian electoral control of single-member districts and establish a system of proportional representation city-wide which would leave no one unrepre-

sented. No group, however small, however defined (by skin colour, political conviction, or anything else) would be threatened with underrepresentation on, or total exclusion from, the City Council. With a sense of security built on the guarantee of proportional representation, any group would then be free to work full time throughout the city, building genuine consensus coalitions with other groups in new and old political parties.

A black (or Hispanic, or Oriental, or female, or Jewish, or Republican) mayoral candidate would never again appear on the scene as some strange creature suddenly to be shunned or held onto for the wrong reasons. Rather, future mayoral candidates would arise through the process of on-going proportional elections in which every group would be taken seriously in the city's governing process.

Skin colour important?

Jesse Jackson may be correct, that a black candidate for President at the national level is perhaps the only way in the present system for blacks to be taken seriously throughout the political process. As he said with regard to the Democratic Party recently, "If black people and their leaders support Democrats without regard to race but others cannot reciprocate, then the character and viability of the party must be called into question."

Something is also sadly warped about such a contention, because skin colour should be irrelevant in the political process. But making skin colour irrelevant in politics will require an electoral system (and other processes) that allows minorities to be securely represented without having to fight against racist majorities.

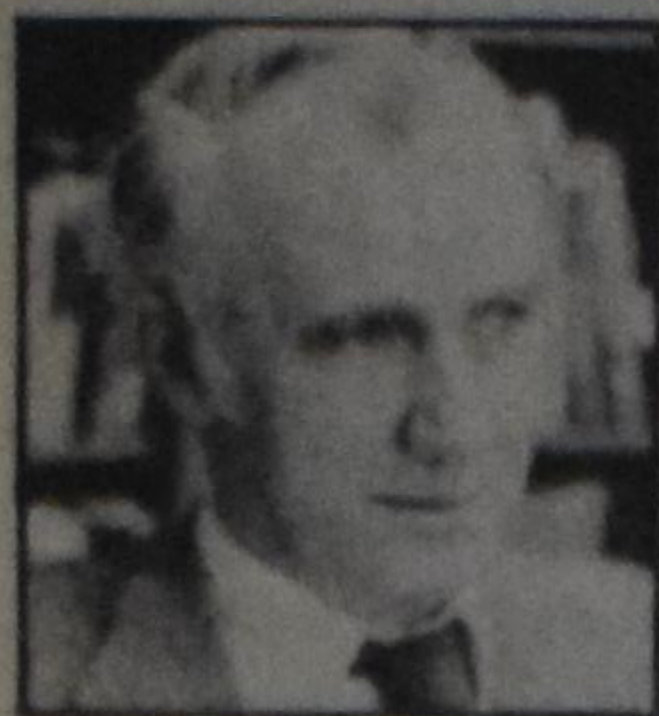
Some kind of proportional representation will be needed so that a minority of 5 or 10 or 40 per cent cannot be discounted from the start.

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Clarity in the nuclear arms debate



Harry Antonides

The nuclear arms debate is beset by no end of simplistic pronouncements and strong clashes of opinion. The debate is often shrill and demagogic. Nuclear arms are awesome in their destructiveness and dwarf any previous means of warfare. They are bound to arouse deep emotions about life, death, destruction, and survival.

It is easy to get carried away with one side or the other, but we should resist that temptation and try hard to understand the issues by means of careful analysis and reflection. Michael Novak's recently published article on this topic is an important contribution to a most difficult controversy. (Mr. Novak is

resident scholar in religion and public policy at the American Enterprise Institute, and an outspoken lay Catholic). This article, entitled "Moral Clarity in the Nuclear Age" and republished in its entirety in the March 1983 issue of *Catholicism in Crisis*, coincides with the discussion of the statement on nuclear war by the National Conference of Bishops of the Roman Catholic Church in the U.S.

Both Catholic and Protestant

ments. Mr. Novak argues for the necessity and appropriateness of nuclear arms as a deterrent against the design of the Soviet Union. Here are a few highlights of the article:

- Although many of us would like to see the technology upon which nuclear arms are based disappear, this is a futile hope. The moral imperative is that they never be unjustly used. "While weapons constitute a grave threat to justice, liberty, and peace, their possession has also had pacific effects."
- Catholic teachings, including *The Pastoral Constitution of the Church in the Modern World of Vatican II*, recognizes that war is a result of the actions of sinful human beings, and it acknowledges that peace cannot be obtained on earth unless certain values and

Pope John Paul II who observed "that in this world a totally and permanently peaceful human society is unfortunately a utopia, and that ideologies that hold up that prospect as easily attainable are based on hopes that cannot be realized, whatever the reason behind them."

• A sharp distinction must be made between pacifism as a personal commitment, implicating only a person who is not a public figure responsible for the lives of others, and pacifism as a public policy, compromising many who are not pacifists and endangering the very possibility of pacifism itself.

• To replace nuclear weapons with conventional weapons is bound to raise military costs dramatically, since conventional weapons are more expensive.

• In 1978 the world spent 5.4% of its Gross National Product on arms, compared to 6.2% in 1968.

• Some critics of nuclear arms fail to imagine the consequences of losing a war to tyrannical powers.

• Defense Secretary Robert McNamara of the United States froze the size of its bomber fleet, its land-based missiles and nuclear submarines in 1968, while the Soviet Union has continued to build up its forces and armaments frantically.

• U.S. military strategy and that of NATO is defensive, while that of the Soviet Union is offensive.

• "The overriding moral imperative is to deter the use of nuclear weapons, both their explosive use and their political use to intimidate and free. To fulfill this imperative, prolonged social sacrifices and resoluteness of public will are indispensable."

• "Those who say that deterrence may fail are, of course, correct. But they do not, and cannot, show that the abandonment of deterrence will succeed either in preventing nuclear devastation or in preserving liberty. Their claim

to a superior morality is, therefore, flawed in a fundamental respect."

• "We uphold the fundamental intention of deterrence that no nuclear weapon ever be used. We uphold the secondary intention of being ready to use the deterrent within the narrowest feasible limits, as indispensable to making deterrence work. We reject the policy of national bluff which permits possession but does not permit its essential secondary intention."

Those who are committed to the pacifist position - and especially in so far as they have made a new religious crusade out of this commitment - will not be swayed by this article. But those who are looking for a careful treatment of this subject, while being convinced that there are certain important values in Western society worth defending, will be encouraged and helped by reading Mr. Novak's article.

In the meantime, it is good in our discussions to head the advice of the *Pastoral Constitution* quoted by Novak:

Very often their Christian vision will suggest a certain solution in some given situation. Yet it happens rather frequently, and legitimately so, that some of the faithful, with no less sincerity, will see the problem quite differently. Now if one or other of the proposed solutions is too easily associated with the message of the Gospel, they ought to remember that in those cases no one is permitted to identify the authority of the Church exclusively with his own opinion. Let them, then, try to guide each other by sincere dialogue in a spirit of mutual charity and with anxious interest above all in the common good.

However, readers should not rely on second-hand reports, including this one, but order a copy for themselves. The article, "Moral Clarity in the Nuclear Age," can be obtained from the Jacques Maritain Center, P.O. Box 495, Notre Dame, IN 46556, U.S.A.

Just for the record ...

The nuclear debate goes on. It proves to be a very difficult issue to resolve because there are so many good arguments on both sides of the question. We continue to carry articles in the hope that we may calmly listen to each other. Just for the record, in answer to what some of our readers have been writing and saying, *Calvinist Contact* has not called for unilateral disarmament at any time nor has it taken a pacifist position. Our general trend is to call for a "reasonable" defence. The problem we and many others face is, what is a reasonable defence?

Editors

can benefit from a careful reading of this document. It presents a helpful overview of Roman Catholic teachings regarding the just war and the authority of Church pronounce-

freedoms are safeguarded.

• "When an unjust aggressor injures human dignity, to stand aside is a form of complicity and collusion. To resist an unjust aggressor with proportionate means is demanded by justice. Thus, human dignity is the cause both of just peace and of just war. As there are wars which are unjust, so also there is peace which is unjust."

• The peace of which Isaiah 2 and Ezekiel 37 speak will not be established until the time of full righteousness and the elimination of all sin has arrived.

• "History is open; therefore, one must always say that peace is possible." On the other hand, we need to heed

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Political issues that divide (and unite) Christians will be topics of discussion

CHICAGO, ILL. (APJ) - Nuclear weapons, abortion, religious freedom, crime, the Middle East, Central America, environmental protection, and a number of other important political issues are being hotly debated these days among Christians as well as among citizens generally. These issues will be the topics of discussion in Saturday workshops, June 18, at the APJ Education Fund's fifth Christian political conference on the campus of Wheaton College, Wheaton, Illinois, June 16-18. The conference is

titled: *Religion in American Politics: Good Mix or Bad Fix?*

Following major addresses and a round-table discussion on Thursday evening through Friday evening (featuring Moorhead Kennedy, Rockne McCarthy, Richard John Neuhaus, and Cal Thomas), the Saturday workshops will concentrate on the implications of the general theme for particular issues.

The conference registration fee (not including food or lodging) is \$50 (couples: \$75). Preregistration by May 25 re-

duces the fee to \$40 (couples: \$60). Discounts are available for students, senior citizens, and groups of 6 or more. Inexpensive lodging and meals on the campus of Wheaton College must be reserved ahead of time by May 25.

For more information call the Association for Public Justice Education Fund in Washington, D.C.: 202-429-0244, or Conference Coordinator, Priscilla Gault in Chicago: 312-358-5805. Or write to: The APJ Education Fund, Box 56348, Washington, D.C. 20011.

Call for a true "centrist" position



Leslie K. Tarr

The nuclear arms buildup and threat have been mentioned frequently in recent years by mainline churches, but evangelicals have, until recently, been hesitant to make pronouncements on the issue. They have also scathingly criticized churches that have taken a position.

That situation is now changing, and many prominent churchmen of all persuasions are contending that nuclear arms proliferation is the major moral issue of our time.

Evangelist Billy Graham, for instance, has stated unequivocally, "The issue of peace is not a political one. It is a moral and spiritual issue. It demands the attention of every Christian."

An increasing number of evangelicals, including American Republican Senator Mark Hatfield of Oregon, are advocating a nuclear arms freeze, followed by verifiable nuclear arms reduction and their eventual elimination.

John Stott, respected Anglican evangelical is outspoken: "I cannot see any conceivable moral justification for using weapons of indiscriminate mass destruction, which would kill millions of non-combatants, and I have, therefore, declared myself a nuclear pacifist."

Even President Reagan's California pastor, Presbyterian evangelical Don Moomaw, reflects the same position: "Because nuclear weapons are so destructive, so devastating, so final, so widespread, they are ethically and morally indefensible. I must be a nuclear pacifist."

Canadian evangelicals, of whom I am one, have been remarkably silent on the moral ramifications of the nuclear arms race.

The Heritage Forum

Two months ago, however, a group of 12 Canadians, calling themselves The Heritage Forum, issued a position statement in which they professed to speak "on behalf of a majority of Canadian Christians." The twelve-eight active pastors, a former pastor, and three laypersons - called for "peace through prayer and proper preparedness."

They criticized the "left-leaning" views of other churchmen who differed from their position and described their own position as "centrist."

Among the signatories were evangelist Ken Campbell, Peoples' Church pastor Paul Smith of Toronto, and Robert N. Thompson, a West Coast

evangelical and former Conservative Member of Parliament.

Several things about that pronouncement and an accompanying press release disturbed this evangelical.

First of all, no twelve people can claim to speak "on behalf of Canadian Christians." Any suggestion that they speak even for the country's conservative Christians or evangelicals is unsubstantiated, unverifiable, and presumptuous.

The Canadian evangelical movement, like other groups, is divided on the issue and, as a body, has issued no position statement.

Then, to dismiss another viewpoint with which one disagrees as "left-leaning" is a case of attempting to make a label to be a libel. Many concerned people - leftists, non-leftists, evangelicals, non-evangelicals - are protesting nuclear insanity.

Proper preparedness

That position statement calls for our government to follow a policy of "proper preparedness." Are we to assume that, with billions spent on nuclear arms each year, either the United States or the Soviet Union is *unprepared*?

In their excellent book, *Nuclear Holocaust and Christian Hope* (InterVarsity Press), evangelicals Ron Sider and Richard Taylor point out how prepared nations are: "Today the world's atomic weapons hold a lethal equivalent of over two tons of dynamite for every man, woman and child on earth, or 853,000 Hiroshimas." How

much more prepared must we be?

They add, "Just one submarine can carry rockets with as much destructive power as all the weapons used in World War 2."

In that situation, in which existing Soviet and American nuclear arsenals can be described as overkill piled on overkill, governments hardly need exhortations to more preparedness! They are already poised on the brink of nuclear Armageddon.

Hence, the call to preparedness, innocent and well-intentioned as it seems, is an encouragement to mindless proliferation. The prospect is made no more appealing or pious to me by inclusion of a call to prayer.

It is disappointing to realize that much of the support for the extreme of nuclear brinkmanship is coming from our evangelical circles. We should carefully weigh these words of Sider and Taylor: "Atheistic Communism has not been able to halt the expansion of Christianity in the Soviet Union. If Christianity perishes there, it will not be due to atheistic Communism. It will happen because European and North American Christians approved a nuclear policy that culminated in a holocaust destroying the 70 million Soviet Christians."

A Heritage Forum release also contained some reckless rhetoric about death being "better than submission to bondage and servitude." Such talk assumes that there would be a clear, relatively unscathed

victor in an all-out nuclear war.

Jimmy Carter was more realistic in his farewell address: "The survivors, if any, would live in despair amid the poisoned ruins of a civilization that had committed suicide."

Any who emerged from their bomb shelters into a new stone age would enter a world in which ideological labels would be just that.

Reject both extremes

Sterile calls for nuclear preparedness is not a prophetic Christian stance in the present madness. This evangelical furthermore, refuses by his silence to leave the impression that the Heritage Forum speaks for him. The incineration of hundreds of millions, the poisoning of God's creation, and the destruction of civilization involve profoundly moral and spiritual issues. It may be safer to be silent, but it is no longer defensible, if it ever was.

Christians should be calling for a halt to nuclear madness, an immediate freeze in production, verifiable and scaled reduction of nuclear weapons, and eventual elimination of such weapons - all undergirded with fervent prayer to the Prince of Peace.

Such a policy would be truly a "centrist" position. The extremes, to be rejected, are (1) agitation for unilateral disarmament and (2) the sterile call for nuclear preparedness with its commitment to nuclear proliferation.

Leslie Tarr is a freelance writer and speaker living in Scarborough, Ont.

The Jehovah Witnesses #22(a)



Johan D. Tangelder

Sects and Cults

"Russellites," as the Jehovah's Witnesses were once called, are one of America's original contributions to the multiple variety of sects and cults. We have met their evangelists at our door - offering literature, negating the beliefs of others and openly attacking the basic doctrines of Scripture. We have seen salesmen on street corners with the Watchtower or Awake! magazines. The Jehovah's Witnesses (JW) are known for their vivid and fanciful interpretations of the signs of the times, their refusal to accept blood transfusions and to salute the flag.

Growth

The JW experienced

phenomenal growth. In 1918, their membership increased from 3,868 believers in the U.S. to more than 2 million today in 210 countries. Statistics don't tell the whole story, but they are certainly mind-boggling. In 1975, the JW conducted 1,351,404 Bible studies and baptized 297,872 new members. They spent a total of 371,132,570 hours in evangelism and distributed 273,238,018 magazines. The U.S. membership is about 520,000, meeting in some 7,500 congregations. In Canada, the postwar growth swelled from about 30,000 in 1955 to its present membership of 175,000.

One third of the JW in the world are in Europe. While the

Roman Catholics and Protestants are in decline, the Witnesses seem to be successful. In secular France, baptism by JW increased from 6,476 in 1973 to 8,679 in 1974. Spain also saw dramatic growth. In 1950, there were only 93 members. By 1973 it was estimated that the JW had 40,000 Spanish members, compared with 30,000 for the Protestants. They are the second-largest "denomination" in the country since religious liberty was granted in 1970.

Though the growth has been fantastic, it also represents hard and persistent work. Joachim Heldt reports that the JW spent 1700 hours to make one convert. Still, their number of "publishers" (lay missionaries) nearly tripled between 1950 and 1965 from a substantial 26,805 to 76,393.

Persecution

JW have grown despite severe persecutions. In his survey of Eastern Europe, Trevor Beeson said, "Persecution seems not to curb the

activities of the Witnesses. Astonishingly, in the circumstances, they still engage in door-to-door visiting and even publish and distribute literature containing criticism of the government." In the 1940s the JW were harassed in Quebec under Premier Maurice Duplessis. This led to the Supreme Court rulings which abolished the notorious Padlock Law there, and upheld the right of any religious group to worship and to distribute literature.

In 1973, an estimated 22,000 JW were driven from Malawi, after the government banned the sect. The U.S. headquarters reported that 60 Witnesses died during the rout. The president of Malawi explained: "The Jehovah's Witnesses asked for it. They would not pay taxes, recognize the flag, or sing the national anthem. So we just prohibited them because they were a nuisance. And they were rude. They don't believe in government at all, only in God."

Decline

Will the JW be able to main-

tain their spectacular growth rate? All signs point to a decline. There is no indication of an organized schismatic movement in the JW Society. "I wouldn't say a reform movement is growing ... but definitely something is happening," said Duane Magnani, a converted JW who heads a San Francisco-based research and evangelism ministry to JW, called Witness, Incorporated.

For the first time since World War II the Society has declined in membership. The Society's 1978 Yearbook reveals a drop of 2.6 per cent from 1977 in the U.S. Also the number of convert baptisms in the U.S. dropped 65 per cent during the years 1976-77. The causes for this phenomenon appear to be two-fold.

First, the Watchtower and Awake! had pinpointed 1975 as the year the world would end. When this predicted end was not fulfilled, many Witnesses became disillusioned.

Second, internal dissension has contributed to membership losses.

Feature

Come over and help us raise chickens

Bert Witvoet

Lambert and Grace Hunse live just outside St. Catharines, in the Township of Niagara-on-the-Lake. With son Richard they own and operate Hunse Farms Limited, a combined fruit and chicken operation. They grow mainly peaches, grapes, and sour cherries, and raise broilers. The farm provides enough work to keep all of them and seasonally hired help fully occupied.

But Lambert and Grace are part-time foreign missionaries too. Not in the usual sense of the word. They're not

Nigeria at their own expense, built a poultry house and taught husbandry skills in co-operation with the students of the high school where Dick VanderSteen was Principal. They returned to St. Catharines in March the following year to pick up on their own farm the work that was waiting for them.

They made a similar visit in the following year, again from November till March 9. This time they worked at the NKST church and school in Korinya.

Called by the Church

Six years later they were asked by the Synod of the Tiv equivalent of the Christian Re-

before the consistory of Covenant Church in St. Catharines. The consistory encouraged Lambert to go. At that point Lambert charged them with the care of his family while he was gone. The consistory agreed.

And so Lambert went but not before he was charged during a church service and many friends bade him godspeed after donating money to the project in Nigeria.

Building and talking

The work started immediately for Lambert when he got to Mkar. Fortunately for him and the project, most of the blocks needed for construction had been made before he came. The poultry house was going to be 30 feet wide by 100 feet long. The ground was levelled, the cement floor poured (in the dry season from October to April, you have to keep on pouring water over the cement or it will crumble on you), the block



preachers and teachers of the Bible. But they do engage in spreading the knowledge of husbandry and soils to the Tivs in Nigeria.

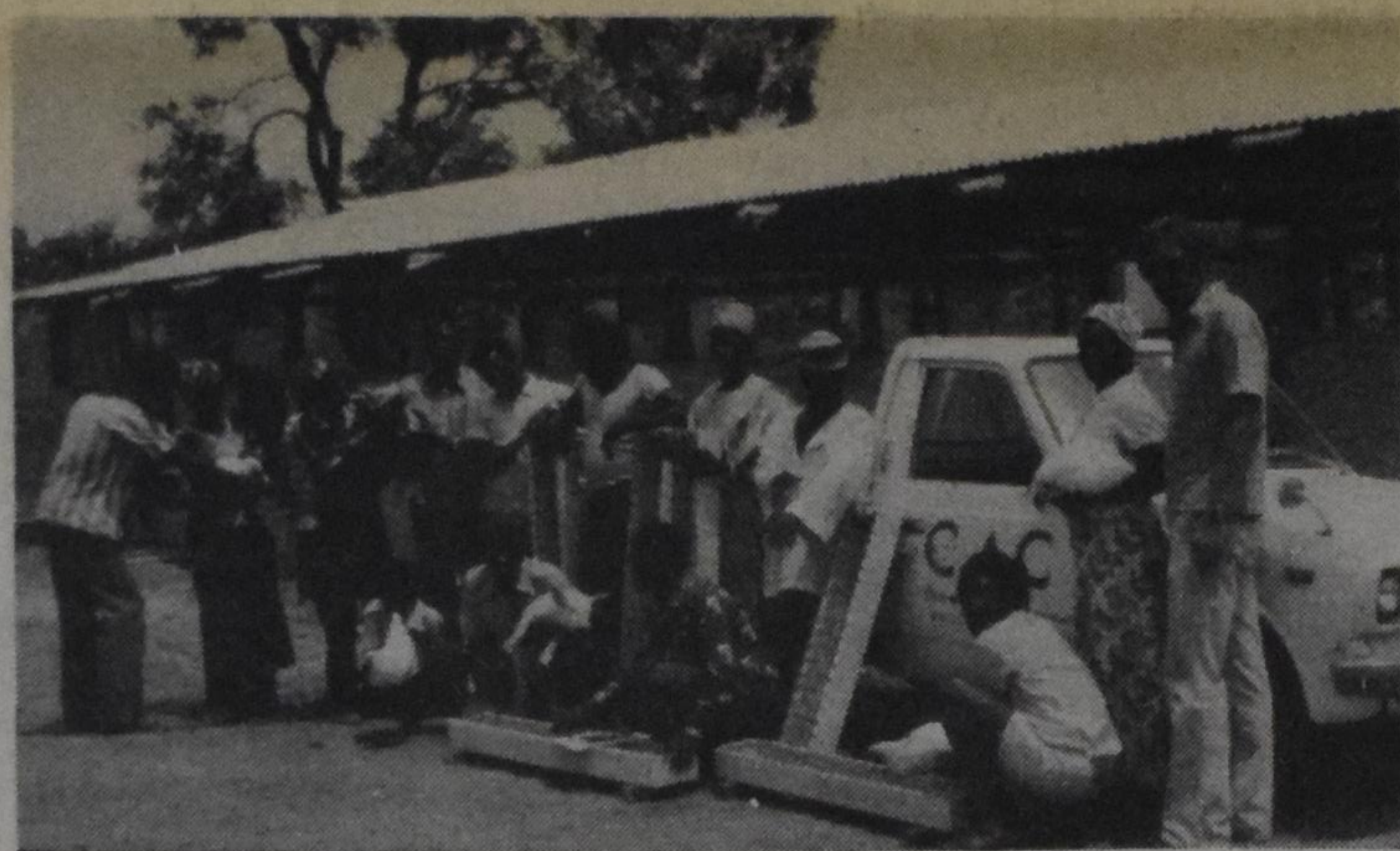
Agricultural poetry

It all started when the Hunses, along with two other couples from St. Catharines spent a holiday in Nigeria in 1976. One of their aims was to visit Dick Vander Steen, formerly also from St. Catharines and then Principal of a Christian Secondary School (NKST) in Zaki Biam.

That visit opened their eyes to the underdevelopment of agriculture and the agricultural potential for the people and the land in Tivland. The Tiv live in the Benue River Valley in Nigeria. Numbering slightly less than two million, they are subsistence farmers, whose major crops are yams, millet and sorghum. They keep dwarf Tse-Tse-fly-resistant livestock (goats and sheep) along with some dwarf cattle.

But the land is not maintained (fields are cleared by burning the grasses so that trees are damaged) and simple management skills for animal husbandry are not practised. The economic structure of family, school, church and society is very weak. This puts stress on these institutions.

Hunger is not something one can talk about very long without getting bored. The Hunses felt that something should be done to improve the situation. So it was in November of 1976 that Lambert, Grace and the three youngest children, Heather, Clifford and Monique went to



1 The floor is poured, the footings are in, poles for the roof are in place. Lambert and Dave supervise the work.
2 Onana (little fellow) is 16 years old. He was a volunteer apprentice who helped build the poultry house and do chores. He was rewarded with a pig.
3 These people from the church are finished with their week-long prep course. They are sent off with feed-troughs and some animals.

formed Church (Nongo u Kristu Ken Sudan hen Tiv) to help them launch a new project on the outskirts of Mkar. The project is called CAC, Christian Agricultural Cooperative, and is directed by David Dykgraaf, of Kalamazoo, Mich.

This time, however, the Hunses found it a little more difficult to go as family. The invitation had come too late and the cost of airfare had gone up. What to do?

Perhaps Lambert should go by himself for three months? Lambert wanted to go; yet, he didn't like the idea of leaving his family behind. What if something were to happen to him or to the family? Nigeria is far away.

Lambert and Grace made it a matter of prayer and decided that they should also put this

walls were erected halfway up; a 2x4 frame wall was screened. Rafters constructed of bushpoles (local material easily available), two-by-fours and tin sheets formed the roof. In six weeks the building was finished.

Of course, much time for Lambert was spent talking. People would continually stop, watch and ask questions. How does one keep chickens? What kind of profit is there in pigs? How can you build such a building in only six weeks?

Always Lambert would point out that there was no such thing as white man's magic. "You have hands like I do, I get blisters on them from working, so will you if you work hard." People needed constant encouragement and reminding that they can succeed in raising more than ten chickens at a time.

In order to have a good supply of food a small feed mill which had been abandoned by a discouraged farmer, was reassembled. It worked.

Feed supply is essential. Many times local feed suppliers were out of feed.

Consequently many small flock owners would slaughter their chickens because of the shortage of feed.

Now farmers can bring their grains and have them ground. The CAC adds concentrate and farmers stay in business. At the same time they are encouraged to grow more grain so they can support more animals or sell their surplus grain for cash.

It takes a lot of patience and tolerance, according to Lambert Hunse. The men are not used to doing a lot of work. Most of the farm work is considered women's work. "If it weren't for the women Nigeria would starve," he comments.

It's hard to break through centuries of customs and attitudes. The importance of water to chickens and keeping cages clean is not at all obvious to the Tiv people. Organized farming and business sense is just not part of their tradition. When a chicken gets to a good weight, they want to keep it until it is no longer profitable. They are proud of their success. Economics doesn't speak as loud as their achievement.

Teaching hard objectives

People from the area can stay at the central farm for a whole month or for a week's crash course. But they have to pay a fee.

Every day they attend they have to do the practical chores: feed the pigs, clean the pens, feed the chickens, clean the water dishes. They learn to make cages and feeding troughs, mend fences.

Students are also taught about the importance of taking care of the creation. They learn about the kingdom of God, stewardship in that kingdom. The teachings of the gospel are beautifully integrated in an agrarian setting that the people can relate to.

The objectives of the kitchen poultry farms project are spelled out in a three-page bulletin as follows:

1. to increase food production
2. to improve the daily diet by including eggs and poultry in the diet
3. to provide poultry management information
4. to provide information in construction of poultry housing
5. to supply poultry equipment such as feed batteries
6. to supply improved breeds of poultry stock
7. to assist in maintaining poultry health by providing information, medicine
8. to assist in marketing poultry and poultry products
9. to assist in managing farm financial records
10. to teach nutrition (animal and human) at scheduled seminars

The way the poultry operation is set up, chicks are bought from a hatchery (which supplies very erratically) kept for three weeks and sold to individuals. Cages are loaned as is feed and medicine. Inspections are made to

ensure that the operation is well managed. The goal is to make the participant self-sufficient, also financially.

What should missions do?

The question of whether missions should get involved in agricultural projects is not so complicated for the black churches. They don't separate religion and life all that quickly. On Thanksgiving Sunday people bring products and possessions to the church and buy things from the church again. In imperfect English, Lambert is told that "if you stingy the Lord, the Lord will stingy you."

For the white churches in America this question seems more important. Should world missions get into agricultural programs?

Lambert and Grace Hunse feel that they should, or cooperate with CRWRC, CIDA, credit unions and the like. You must bring up the economic level of the people so they can afford to have their own Christian schools and churches. Dave Dykgraaf sees it as a beautiful opportunity to strengthen the witness of the Church, according to Lambert. John Boer tackles these structural questions positively at a higher level of education in Jos," says Grace.

In a letter of appreciation to Covenant Church in St. Catharines, Dave Dykgraaf writes that Lambert Hunse "has done what each of us attempts. That is, to lay our talents before our Lord and expect Him to do a miracle through us."

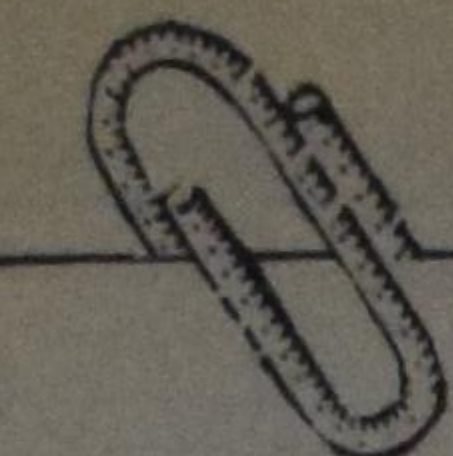
Lambert Hunse returned to his family and farm on the 24th of March this year. The Hunses were grateful, having experienced God's faithfulness during the three months. All had enjoyed good health, the work at home had gone well. The church had kept its word, according to Grace. They were a tremendous support to her and the family during Lambert's absence.

And in a week or so, eight Jamaicans are returning to the farm to work until the end of September. They too leave their families behind but for different reasons.

And Lambert and Grace Hunse will once again be working with black people of different customs and culture. But that's another story.

In the meantime, the Hunses hope that some one else will volunteer his or her services in this kind of project. "There is room for this kind of work for anyone who has the knowledge, time, money and willingness needed, and who can take the frustration of working in underdeveloped third world countries."

There is a minute in the last acts of Synod of the Nongo u Kristu Ken Sudan hen Tiv that says, they would like to see another volunteer come to help them in their CAC project... "a volunteer like Hunse!"



REDEEMER Reflections

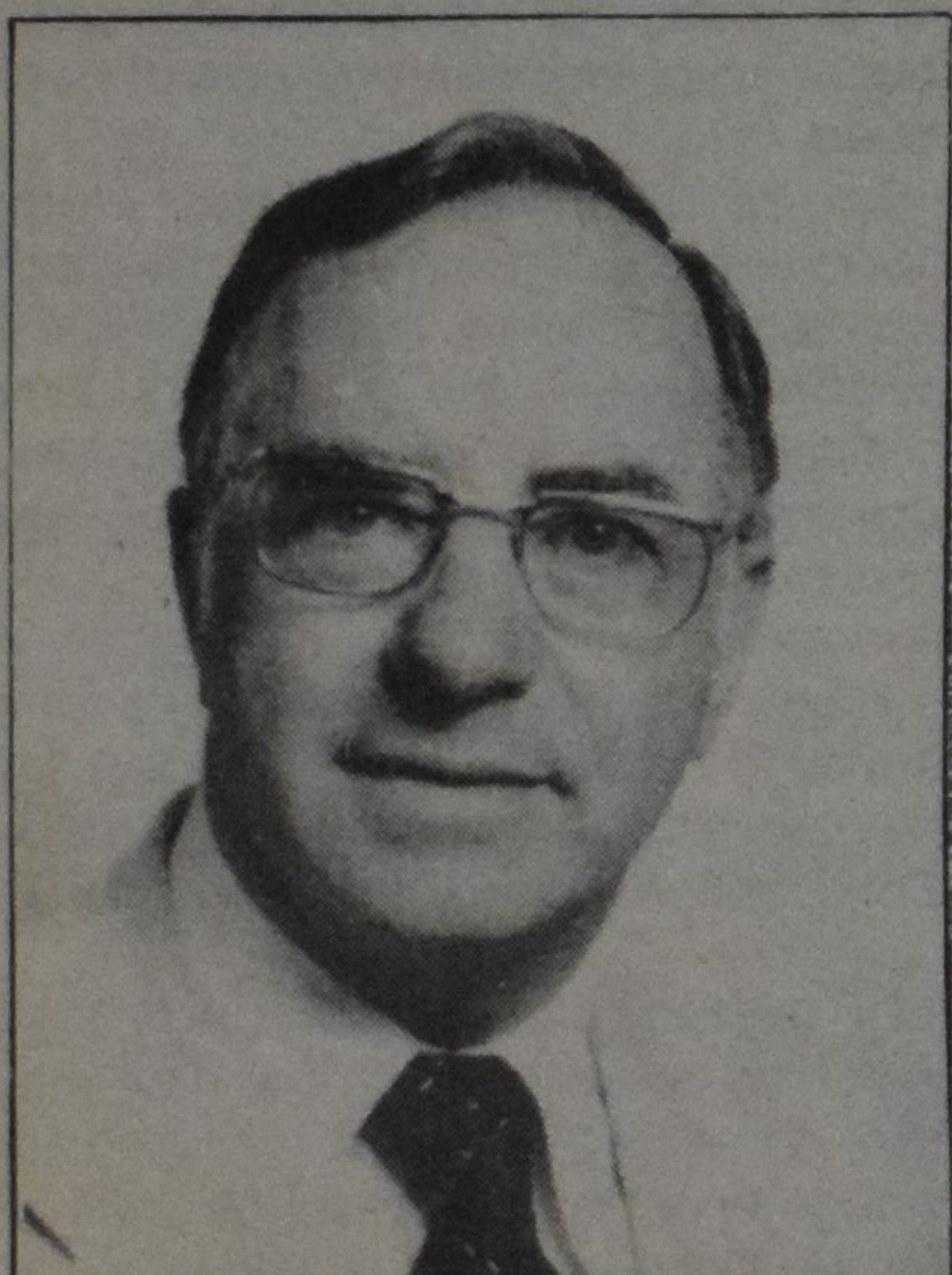
THE REDEEMER COLLEGE NEWSLETTER



Volume 1, Number 4

May, 1983

From the President



Rev. Henry De Bolster

Our first year is over; the halls in the College are quiet. We miss the students even though they have been gone for only a few weeks. Deep down we hope that the students will miss us, too, which indeed we are already hearing. It was a good year! We thank the Lord from the bottom of our hearts for the many blessings He has given us.

Many people ask us, "What are you doing, with no students around?" It is about the same question you can ask a teacher who teaches from nine in the morning until four in the afternoon, "What do you do the rest of the day?" or, "What do you do with all your vacation that you're getting?" or perhaps a better example yet, "What in the world does a minister do beyond the two hours that he preaches on Sunday?" We all chuckle when we hear those questions. We all know better. Well, it's about the same thing at the College; even though the students are not around, the work continues and perhaps even more intensely than during the school year. After all, when the students are here they are the

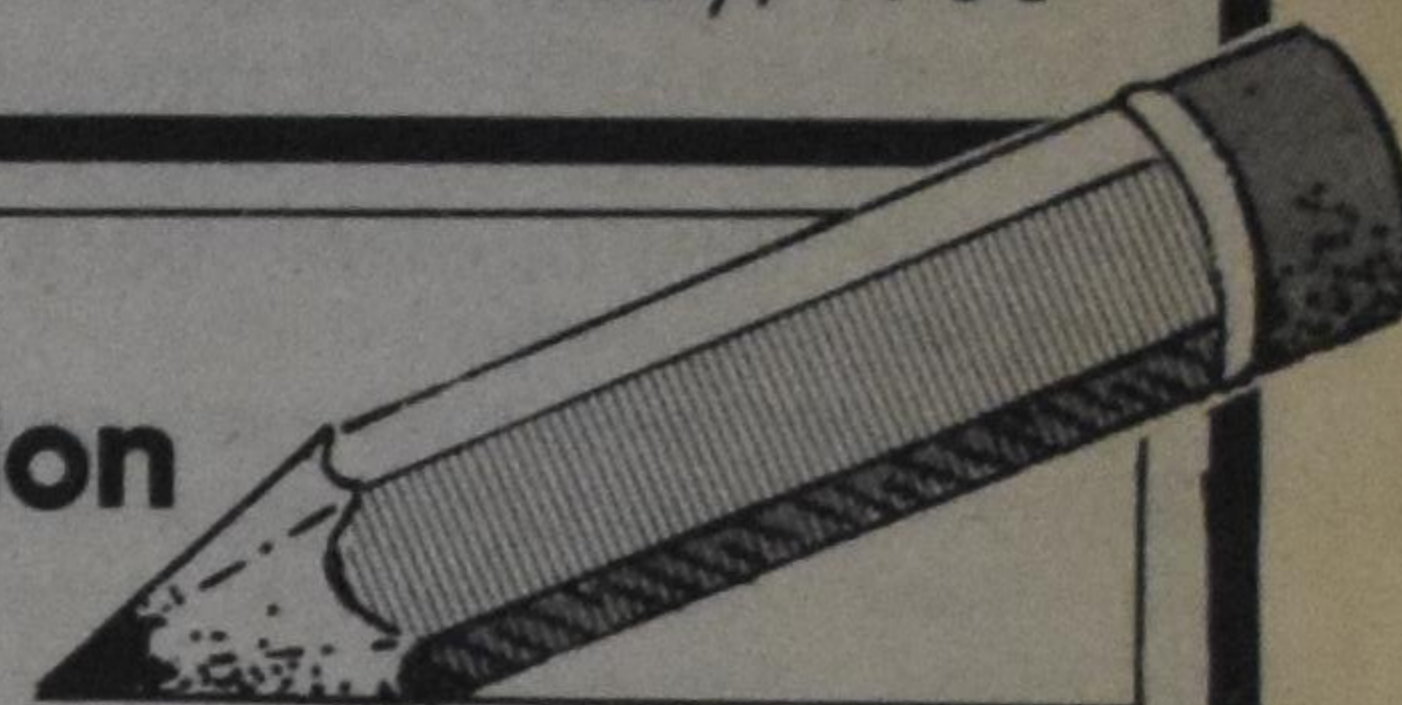
centre of attention. Everything circles around them. Now, however, we have a chance to do the work that could not be done while they were here. Moreover, lots of planning needs to be done.

May I just mention a few things that we are doing? We are planning for next year. Our student recruitment continues until the moment the College opens again. We're talking about the finances: tuition for next year; how the churches can help us, and how we are going to organize the drives in different communities. How can we help our students? What kind of help needs to be given? We want to organize student life for next year, which means studying and evaluating the Student Handbook. We have to look for housing for the students next year. The houses will have to be furnished, etc. We also want to evaluate what we have done this past year: What went well? What needs improvement? The faculty now have a chance to attend some very needed conferences. They're all busy in their research work, which is part of their load as professors at the College. And, they are also preparing for next year.

The staff continues with its day to day work. We have many meetings, visits take place at many schools and churches. There are visits with individual groups, and then, of course, we have our vacation too. As you can see, we are busy enough till the month of September rolls around again.

On May 28 we hope to come together in our annual Membership Meeting. I hope that you have received the Agenda for the meeting. If you can possibly make it, please be there in order to discuss the matters of the College. A festive reception will follow the meeting. May I cordially invite you all to come on that day to give thanks to God for the year He has given us and to inform you as to future plans. I hope to see you on May 28, 1983, at the College.

Academic Administration at Redeemer College



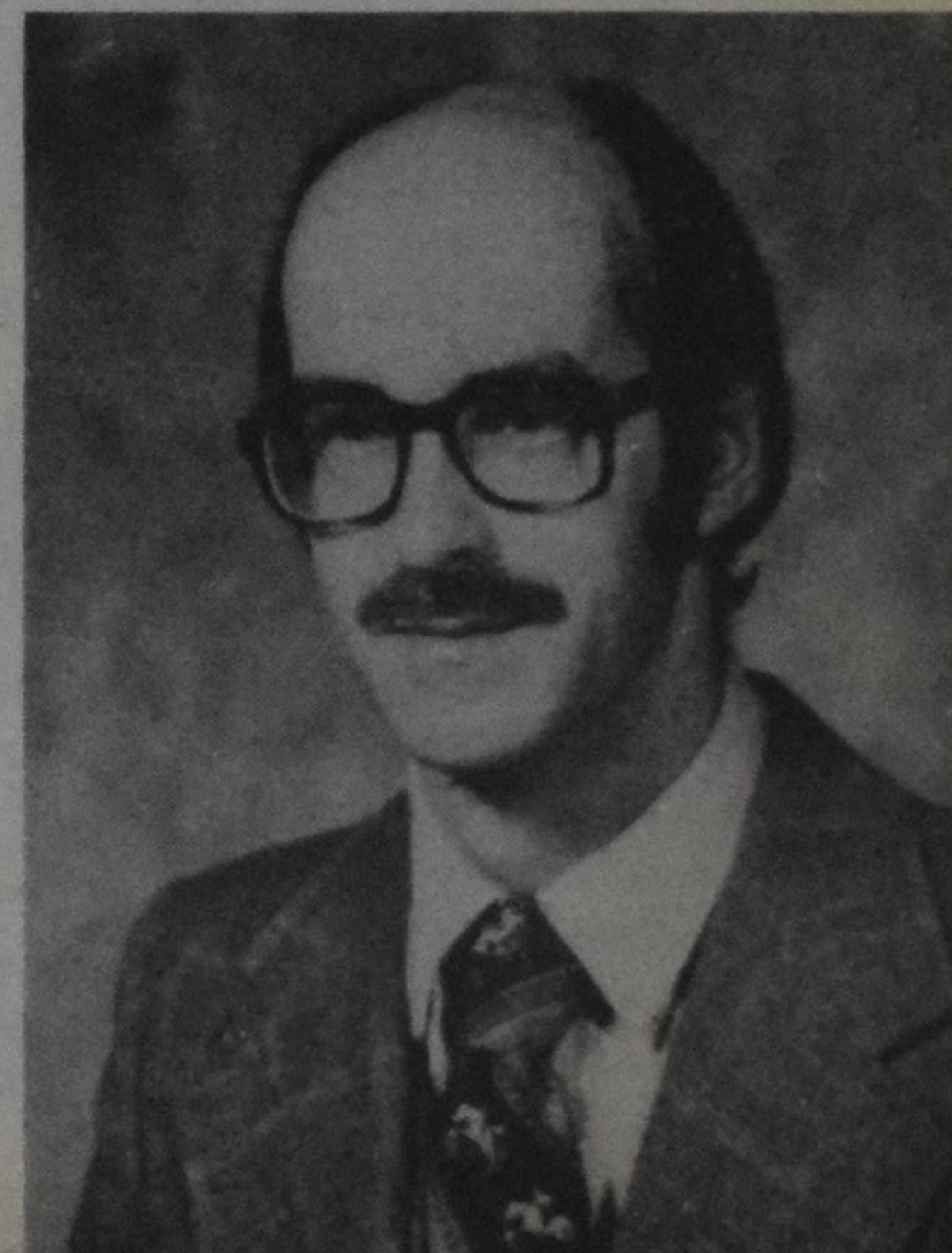
At most institutions of post-secondary learning, one individual assumes the full-time responsibilities of Dean. In many ways, the Dean is the "Academic Principal" of an institution. Reporting to the President, the Academic Council, and the Board of Governors, the Dean at Redeemer College has primary responsibility for all academic matters. This includes the areas of faculty recruitment, faculty development and evaluation, admission of students, class schedules and the development of a curriculum.

Justin Cooper, Assistant Professor of Political Science, was the Acting Dean at Redeemer College this past year. The amount of work he has accomplished is simply incredible.

He deserves much of the credit for the recruitment of the high-calibre faculty at Redeemer College. Many of the successes we have had during this pioneer year can be directly attributed to his efforts. The tremendous amount of work that went into the development of the four-year program, as outlined in the agenda for the Annual Meeting, will give you some idea as to his efforts.

In order to allow him more time for the development and preparation of new courses in his discipline, some internal administrative changes were made. These changes are seen as an interim arrangement until some time in the future when Redeemer College will have its own full-time Dean.

Dr. Vince van Dijk will assume the title of Acting Dean. Dr. van Dijk attended McMaster University, earning his Ph.D. in 1968. He is professor of Mathematics and Physics at Redeemer, coming here after spending eleven years at Dordt College. Dr. van Dijk is also a Full Professor on the McMaster University faculty, which means that even though he does not teach there, he has an



Dr. Vince Van Dijk, Acting Dean 1983-84

office on the McMaster campus and engages in research work there. Redeemer College should benefit from his close connection with McMaster. He will have primary responsibility in the area of faculty recruitment, development supervision and evaluation.

Dr. Ted Plantinga, Assistant Professor of Philosophy, will continue to be Registrar at Redeemer. He will be responsible for implementing the Admissions Policy at Redeemer College. He is also responsible for setting class schedules, determining faculty advisors, sending transcripts to other institutions and advising students with respect to other institutions and programs.

Justin Cooper will receive the title of Academic Program Co-ordinator and will be responsible for the continuing development of the four-year program at Redeemer College. He will also represent our college in contacts with other academic institutions.

The Dean's List

Students who earn an average of B+ or higher obtain the right to be included on the Dean's List. At the end of the first semester, fourteen students had earned that right. At the end of the second semester, the number had grown to sixteen.

Listed below, in alphabetical order (with their home towns) are the sixteen students whose academic work was of such a high calibre that their names are included on the Dean's List.

Let us tell you a little more about each one. Wilma Brus is a Grade 13 graduate. Rose Lip graduated from Grade 13, attended McMaster University for some time and enrolled at Redeemer last September. Jim Berry, who has been a youth elder in one of the Sarnia churches, also graduated from Grade 13 a number of years ago and worked for some time before deciding to join us at Redeemer. He and his wife Joan are parents to three

daughters. Jim and Joan serve as resident directors of our dorms and Jim drives the Redeemer bus. His fellow students recently elected him as their representative on the Academic Council.

Sylvia De Bruyne, Pamela Drost, Ken Faber and John Noordhof all graduated from London District Christian Secondary School last year. London sent us nine students out of its Grade 12 graduating class last year, and four of them are on the Dean's List. Gary Tamming graduated from London a couple of years ago, attended Calvin College and then joined us at Redeemer last September.

Judy De Jong of Wellandport is a graduate of Smithville District Christian High School. Nick Vreugdenhil of Chatham is a graduate of Chatham District Christian Secondary School.

Rita Vander Schaaf and Richard Van

Holst were members of last year's graduating class at Hamilton District Christian High School. Randy Vermeer and Harry Zantling graduated from H.D.C.H. some years ago. Both had entered the work force and then decided to return to school.

Harry Zantling, married just last summer, returned to school after working on his father's farm for a number of years, with the intention of preparing for the ministry. He was President of the Student Council at Redeemer College.

Marian Kapteyn and Teresa Luth both graduated from Grade 12 in public high schools last year.

We want to extend our sincerest congratulations to each and every one of the Dean's List students. Their grades are a direct result of conscientious and committed effort.

Jim Berry, Sarnia
Wilma Brus, Listowel
Sylvia De Bruyne, Union
Judy De Jong, Wellandport
Pamela Drost, London
Ken Faber, Strathroy
Marian Kapteyn, Hamilton
Rose Lip, Grimsby

Teresa Luth, Dresden
John Noordhof, Strathroy
Gary Tamming, Strathroy
Rita Vander Schaaf, Jarvis
Richard Van Holst, Hamilton
Randy Vermeer, Grimsby
Nick Vreugdenhil, Chatham
Harry Zantling, Hamilton

Van Dijk receives grant

Dr. Vince van Dijk, Professor of Mathematics and Physics and Acting Dean at Redeemer College, received notice at the beginning of April that he had been awarded a Natural Sciences and Engineering Research Council (NSERC) grant of \$8000 for the year 1983-1984. NSERC is the primary granting agency for research in pure and applied sciences in Canada.

As well as being a full professor at Redeemer College, Dr. van Dijk is also a professor with faculty status at McMaster University.

The grant fund will be used for research to be carried out in the Department of Physics of McMaster University. The research will deal with topics in low and medium energy nuclear physics; specifically, the non-relativistic quark model and kaon-nucleon scattering. The grant will be used to fund computer costs, to pay part of the salary of a postdoctoral research associate and conference expenses.

Dr. van Dijk will spend most of the summer on research work at McMaster University. He has been engaged in research in theoretical physics, both at McMaster University and the University of Alberta during past summers while he was a faculty member at Dordt College in Sioux Center, Iowa.

Because of the unusual circumstances, Redeemer College is particularly grateful that Dr. van Dijk has received this grant. Usually, these grants are given only to faculty members at recognized public universities. The fact that Dr. van Dijk, while a Professor at a private college, has received this grant is a major breakthrough. We are grateful for this latest development.

Faith and Fiction: Dr. Barbara Pell



Dr. Barbara Pell and Professor Hugh Cook - English Professors at Redeemer

Redeemer College is exceptionally pleased to announce the appointment of Dr. Barbara Pell as Assistant Professor of English. Dr. Pell is the ninth full-time faculty member at Redeemer College, and the first woman.

Dr. Pell was born in Hamilton and grew up in nearby Stoney Creek. She received her B.A. degree from the University of Toronto and went on to the University of Windsor for an M.A.; she then returned to Toronto for her Ph.D.

Dr. Pell has a strong commitment to approaching literature from a Christian

point of view. She has a special interest in the theme "Faith and Fiction." She notes that although a secular note is being sounded in so much of today's literature, there are nonetheless some authors who want to pass on spiritual affirmations or a Christian vision of some sort. In her Ph.D. dissertation, Dr. Pell concentrated on three such figures - the Canadian novelists Hugh MacLennan, Morley Callaghan, and Hugh Hood.

MacLennan, who grew up in Nova Scotia with a strong Presbyterian

background, is the author of a number of well-known novels; the best of them, according to Dr. Pell, is *The Watch that Ends the Night*. Callaghan, who grew up in Toronto, was a friend of Hemingway and Fitzgerald; of his works Dr. Pell recommends especially *Such Is My Beloved* and *The Loved and the Lost*. Hugh Hood, also of Toronto originally, is the author of *White Figure*, *White Ground* and is currently working on a twelve-volume series of novels, four of which have already been published.

Dr. Pell holds a two-year term appointment at the rank of Assistant Professor. During the 1983-84 academic year, she will teach Composition, Introduction to Literature, Canadian Literature, and a two-term course in drama. Professor Hugh Cook, Redeemer's other faculty member in English, will be offering a two-term survey in American Literature and will likewise teach some first-year classes in Composition and Introduction to Literature.

Dr. Pell brings enthusiasm and varied teaching experience to her new role. She is the mother of two children - a daughter of 18 and a son of 11. She is an evangelical Anglican, whose husband is pastor of the St. Philip the Apostle Anglican Church in Burlington. Redeemer is indeed fortunate to be able to appoint her, and we welcome her to the faculty!

* Vacation Homes *

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Redeemer College is renting its fully-furnished, air-conditioned dorms during the summer months on a weekly basis.

The rent is only **\$150.00** per week.

Located on Frances Road, Burlington, just ¼ mile off the Q.E.W., less than 1 hour's drive will get you to Toronto (C.N. Tower, Science Center, Canada's Wonderland, Ontario Place) Niagara Falls (Marineland, etc.) or Rockton (African Lion Safari).

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The Final Grades

Redeemer College operates on a semester system and marks are provided to the students at the end of each semester. So, shortly after the completion of exams on April 20, marks were determined and sent to each student.

Redeemer College uses the following grading system:

A+	12 points	
A	11 points	Excellent
A-	10 points	
B+	9 points	
B	8 points	Good
B-	7 points	
C+	6 points	
C	5 points	Acceptable
C-	4 points	
D+	3 points	
D	2 points	Unsatisfactory;

D-	1 point	barely passing
F	0 points	Failure

In order to be in good standing at Redeemer College, the student must achieve a 5.00 (C) average or better. An overall 5.00 average is required for graduation.

Students who earn a 9.00 (B+) average or better, earn the right to be included on the Dean's List. This means recognition of outstanding academic achievement.

Ninety-four full-time students completed the second semester at Redeemer College this April. The average mark of all the students in all the classes was 6.54, which is half way between C+ and a B-.

Sixteen of our students earned a 9.00 (B+) average or better, which gives them the right to be included on the Dean's List.

Loans, Deferred Giving and Wills

In an earlier issue, we have pointed out that Redeemer College is interested in obtaining loans from the members and supporters to cover capital purchases for the current and next year. A total of about \$300,000. will be needed. This is broken down as follows:

Capital Fund Shortfall during 1982	\$160,000.
Capital Fund Needs for 1983	\$100,000.
Loan Repayments 1983	\$40,000.
	<hr/>
	\$300,000.

These funds will complete paying for the library, cover the student loans which we gave because OSAP did not cover them for the first year (about

\$90,000 which will eventually come back), and will pay for teaching equipment, furniture and a computer system which we need.

Besides loans, did you know that it is possible for you to make a substantial gift to Redeemer College while at the same time receiving income from that gift for life? Under some circumstances, this is the best method of giving from a tax point of view.

Another way you might be able to help Redeemer College in the long term is by way of your will.

If you would like to know more about either of these methods of helping Redeemer College, please call Dick Kranendonk at Redeemer College, 549-8024.

Faculty Appointments at Redeemer

At our College, we have several types of appointments: "regular or tenure-track" appointments, "terminal" appointments and "term" appointments.

The "regular or tenure-track" appointment is extended to people of whom the College is convinced are good teachers, are academically qualified, and are Reformed in perspective. In addition, we expect our tenure-track and regular appointees to be busily engaged in research work.

We also have a "terminal" appointment. This type is used whenever someone is needed temporarily. A person with a terminal appointment must be academically sound and reformed in perspective. Such a person will serve for only one or two years.

The third category of faculty appointments at Redeemer College is the "term" appointment. This is given to

those who are academically sound and reformed in perspective, but have not been able to demonstrate their potential as yet. This may be because of minimal teaching experience in college or university, because of not having earned the highest academic degree as yet, or because of a lack of familiarity with the traditions of the Reformed faith and the stated goals of the College. Those who receive a term appointment are appointed for two years so that they have an opportunity to get to know the College and its serving constituency, while at the same time it gives the College an opportunity to observe these people to see whether or not a continued relationship will be mutually beneficial.

After two years, the term appointment must either change into a regular or tenure-track appointment or be terminated.

Courses for Academic School Year '83 - '84

Biology	121	Cell Biology
	122	Genetics
	215	Mammalian Anatomy & Physiology, I
	216	Mammalian Anatomy & Physiology, II
Business	203	Introduction to Financial Accounting
	206	Managerial Accounting
Chemistry	121	General Chemistry, I
	122	General Chemistry, II
Computer Science	103	Introduction to Computer Science
Drama	215	History of Drama, I
	216	History of Drama, II
Dutch	101	Beginning Dutch, I
	102	Beginning Dutch, II
Economics	121	Principles of Economics, I
	122	Principles of Economics, II
English	101	Composition
	103	Introduction to Literature
	222	Canadian Literature
	231	American Literature, I
French	121	Intermediate French, I
	122	Intermediate French, II
Geography	121	Introduction to Cultural Geography
	122	Physical Geography
History	103	The Making of Europe
	104	Roots of the Modern World
	221	Canadian History: Pre-Confederation
	222	Canadian History: Post-Confederation
Latin	101	Beginning Latin, I
	102	Beginning Latin, II
Mathematics	111	Relations & Functions, I
	112	Relations & Functions, II
	115	Algebra, I
	116	Algebra, II
	121	Calculus, I
	122	Calculus, II
Music	103	Introduction to Music Literature
	114	Music Theory, I
	111, 211	Chamber Choir
	112, 212	Chamber Choir
Philosophy	121	Introduction to Philosophy, I
	122	Introduction to Philosophy, II
	234	Recent Philosophy
	240	Philosophy of Religion
Physics	121	General Physics, I
	122	General Physics, II
Political Science	121	Introduction to Political Science
	122	Modern Political Ideologies
	208	Introduction to International Relations
Psychology	121	Introduction to Psychology
	122	Person in Society
	223	Development Psychology: Child
	315	Theories of Personality
Religion & Theology	103	Introduction to Scripture: Old Testament
	104	Introduction to Scripture: New Testament
	251	Reformation Theology
Science	101	Introduction to Biological Science
	102	Introduction to Physical Science
Sociology	121	Principles of Sociology
	122	Social Problems

Plantinga to Speak



Dr. Theodore Plantinga

In celebration of the 150th year of Wilhelm Dilthey's birth, the centennial of his *Introduction to the Human Sciences* and the English edition of his works being published by Princeton University Press, the Center for Advanced Research in Phenomenology is sponsoring a conference at The Pennsylvania State University during July 28-30 on the theme of "Dilthey and Phenomenology."

The conference is held in conjunction with the Summer Program in Phenomenology that the Center co-sponsors with the Department of Philosophy at Penn State and is supported by a grant from The Franklin J. Matchette Foundation. Publication of a selection of essays from the conference is anticipated in the Center's Current Continental Research series.

Dr. Theodore Plantinga, Assistant Professor of Philosophy at Redeemer College, has been invited to make a presentation at the Conference under the title, "Dilthey and the Phenomenology of Intersubjectivity."

Dr. Plantinga received his Ph.D. degree from the University of Toronto and is the author of *Historical Understanding in the Thought of Wilhelm Dilthey*.

REDEEMER COLLEGE

Annual Meeting

Saturday, May 28, 1983

at the college

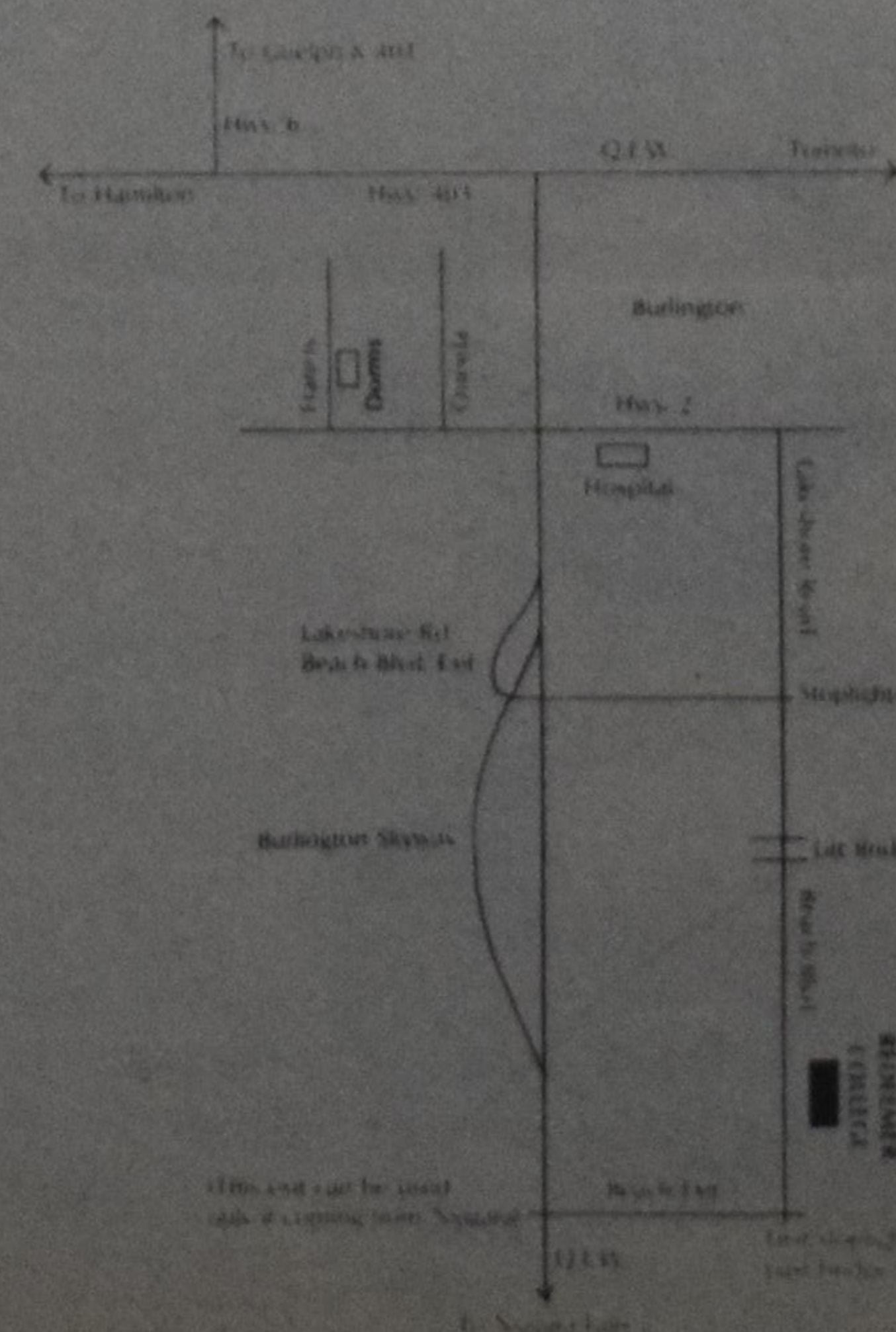
**467 Beach Boulevard
Hamilton, Ontario**

- | | |
|------|--------------------------------|
| 1:00 | Registration & Coffee |
| 1:30 | Annual Membership Meeting |
| | • President's Report |
| | • Financial Reports |
| | • Election of New Boardmembers |
| | • 4-year Program |

A festive reception will follow the Business portion of the meeting.

Please join us in praise and thanksgiving for the past and present blessings; prayerfully help set direction for the future and provide support and encouragement for the faculty and staff.

How to get there



The Cost of Operating Redeemer College

In the last issue of "Reflections," we gave you a detailed accounting of the income and expenses of Redeemer College for the first half year of operation. We stated that Redeemer College, as a college of the people of God, must give a full accounting of all its affairs. We firmly believe that. We want all of you to share in the joys, the sorrows, the blessings and the decisions at Redeemer College as much as is feasible. How else can we continue to ask for your prayers and support? We want an informed membership and supporting community.

This need for an informed membership and supporting community also means that we must do more than share the decisions of your Board and the financial statements. It also means that we must find out and share with you how stewardly we are using the resources provided to operate the college. Thus we must investigate and share with you how our costs compare with those of other colleges. We have completed such a comparison. In what follows, we share with you a comparison of the spending trends in the various departments of Redeemer College with those of other post-secondary institutions.

First we present the average percentage costs of operating the various departments in four year private colleges in the United States.

Instruction	27.5%
Academic Support	6.8%
Student Services	9.4%
Administration & Plant	25.8%
Student Aid	8.4%
Principal and Interest	2.4%
Dormitories, Cafeteria, etc.	19.7%

This means that the actual instruction in the classroom and the materials used directly in that instruction account for 27.5% of the total expenditures. That is a far cry from the experience in our grade schools and high schools, where the instructional expenses account for 80% to 85% of the total operating expenditures. Therefore, we can see that the expenses in college education cannot be compared to the expenses in grade schools and high schools.

Next we want to present the percentage comparisons of the total expenditures of operating the various departments at Redeemer College.

Instruction	34.2%
Academic Support	5.7%
Student Services	3.1%
Administration & Plant	26.4%
Student Aid	15.9%
Principal & Interest8%
Dormitories, Cafeteria, etc.	13.9%

As you can see, Redeemer College, already after its first year of operation, compares favourably with its longer established counterparts in the United States.

However, some people may point out that Redeemer College is not yet a four-year college. How do Redeemer College's expenditures by department, compare with those of two-year colleges? After all, that is what Redeemer College is right now - a two-year college. Here then follows the information for the average percentage cost of operating the various departments in two-year colleges in the United States.

Instruction	22.1%
Academic Support	3.9%
Student Services	12.5%
Administration & Plant	26.8%
Student Aid	8.1%
Principal & Interest	1.7%
Dormitories, Cafeteria, etc.	24.9%

The above figures show that whether we compare Redeemer College to a two-year or a four-year institution, more funds are spent on the direct education function by Redeemer College, than by American colleges. Or, to put it another way, since the primary function of a college is to teach students, the percentage costs of all other functions which support teaching are less at Redeemer College than they are at any other college surveyed by the "Survey for the Chronicle by John Minter Associates" of Boulder, Colorado. The highest percentage of the total budget spent on teaching by any college surveyed in the United States was 31.8%.

How does the cost of our Administration & Plant compare to the other colleges? As you can see from the above information, the expenditures at

Redeemer College in this area are exactly the same as the average for the two-year and four-year colleges. The highest percentage in this category was in a two-year college which spent 33.3% of its total expenditures on Administration & Plant.

How does our tuition income compare to that of other colleges? Independent universities and colleges in the United States have traditionally separated the total school operating costs from total expenditures. School operating costs are the total expenditures less the cost of student aid, dormitories, and other auxiliary services. Using these same criteria, Redeemer College projects to receive about 72% of its school operating costs from tuition. Calvin College last year received 79% of its school operating income from tuition.

At Redeemer College, we have a target that 80% of the school operating costs should come from tuition, and that the other 20% come from the supporting community. This is about the average of what happens in our grade schools and high schools.

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Sioux Center, Iowa 51250
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Redeemer College

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(416) 549-8024

The King's College

10766-97 St., Edmonton, Alberta T5H 2M1
(403) 428-0727

Trinity Christian College

6601 West College Dr., Palos Heights, IL 60463
(312) 597-3000

SUMMER PROGRAM

Calvin - Redeemer Summer Courses

July 4 - 22, 1983

★ ★ ★

Again this summer, Calvin College and Redeemer College are sponsoring a number of summer courses at Redeemer College, 467 Beach Blvd., Hamilton, Ontario.

A Education 301 (Calvin Course) 3.5 credits
Instructor: Dr. P. Lucasse. Psychology of Education
Orientation to the field of psychology; a study of the learner, the learning process, and kinds of learning.

NOTE: This course meets a requirement for the Christian School Teachers Certificate (Section 2c).

B Religion 301 (Calvin Course) 3.5 credits.
Instructor: Dr. J. Bolt. Christianity and Culture.
Studies in Calvinism; an historically oriented study of the Reformed Christian tradition in the Western world - its origins and development, its basic concepts in life-perspective, its cultural impact and contemporary relevance.

NOTE: This course meets a requirement for the Christian School Teachers Certificate (Section 2a).

C Computer Science 103 (Redeemer Course) 3 credits.
Instructor: Edwin Plantinga
Introduction to the computer and programming concepts. Skill in programming will be developed using the BASIC language. Topics include organization of computer systems, data representation, Algorithms, program testing, data files, the computer solutions to problems.

This course will be helpful for teachers who wish to become familiar with computers.

301 - open to teachers and qualified college or university students
103 - open to teachers and high school grads or mature students

★ ★ ★

For information or registration, contact:

Redeemer College
467 Beach Boulevard
Hamilton, Ontario L8H 6W8
Phone: (416) 549-8024

Dutch

Persoverzicht

Carl D. Tuyl

Wat we nog nodig hebben is een studie over de rol van de oppositie in ons parlement. Ik geloof niet dat de enige functie van die oppositie is om de regering zoveel mogelijk te pesten. Maar daar kwam het van de week wel op neer. De regering wilde in de grondwet een clause opnemen omtrent eigendomsrechten. De oppositie nam die motie over en stelde het voor in de kamer in de vorm van een motie van wantrouwen. Had de regeringspartij er voor gestemd dan hadden ze hun eigen ondergang bezegeld. Dat noem ik nou echt politiek geklungel. Er moet beter werk zijn voor de heren.

Trudeau probeerde zijn kamerfractie wat moed in te spreken, en hij deed dat op zijn eigen unieke manier. Eerst gaf hij ze flink van leer vanwege hun geringe opkomst op die vergaderingen, om dan vervolgens te voorspellen dat alles weer beter gaat worden. Een van de apen die hij op z'n mouw heeft is een voorstel voor verbetering van de wereld-ekonomie dat hij aan het eind van de maand gaat ont-hullen op de bijeenkomst van Westerse leiders.

In British Columbia leerden onze socialisten dat het getij niet met hen is. Premier Bill Bennett werd herkozen als vaandeldrager van de Social Credit Partij, en niemand weet precies waar die partij voor is, maar het is wel een feit dat Bennett's herhaalde pleidooien voor zuinigheid welwillend door de stemgerechtigden werden ontvangen. Onze rooswater socialisten hebben het hard te verduren. Dat zit natuurlijk in verband met het feit dat ze

maar geld willen spenderen in allerlei voorzieningen, terwijl iedereen, ook zij zelf, weten dat het geld op is.

Premier Davis van Ontario heeft dan toch maar besloten om thuis te blijven en het gevecht over de leiding van zijn partij aan de anderen over te laten. Dat besluit werd ons meegedeeld in ontzettend onzelfzuchtige termen, maar het eind van het liedje is natuurlijk dat hij voorzichtigjes aan het neuzen tellen is geweest en niet genoeg steun kon ontdekken. En aangezien hij, zoals iedere politicus, een gruwelijke hekel heeft aan onderspit delven, heeft hij zich wijselijk teruggetrokken. Nou kunnen mijn lezers wel zeggen dat ik een doorwinterde cynicus ben, maar zo zit het. Er is broodweinig idealisme in de politiek, waarde broeders en zusters. Het is en blijft in de meest voorvallende beslissingen uiteindelijk een zaak van neuzen tellen.

George Shultz, Reagan's afgevaardigde in het Midden Oosten heeft in de afgelopen weken niet veel rust gehad. Hij probeerde te bemiddelen in de onderhandelingen over de eventuele ontruiming van Libanon. Zowaar kreeg hij het voor elkaar dat er overeenkomst kwam tussen Isreal en Libanon. Maar het politieke water is daar zo vertroebeld dat een overeenkomst tussen twee partijen nog geen oplossing betekent. Ook Syrië heeft een expeditie-maire macht in Libanon, en als die zich niet terug trekt is er geen sprake van dat de Israëlische strijdkrachten het door hun bezette gebied zullen ontruimen. De hele veldtocht werd begonnen om Israël's noordelijke grens

te beveiligen. En het water wordt nog troebeler als u bedenkt dat Syrië binnen de Russiese invloedssfeer is.

Een schrale troost voor kameraad Broadbent is wel het ongeluk van zijn geestverwant Mitterand in Frankrijk, die het ongeluk heeft niet in de oppositie te zijn, maar metterdaad moet regeren. Zijn bezuinigingspolitiek in Frankrijk heeft de Parijzenaars geïnspireerd tot iets waar ze al eeuwen lang bekend om staan, en wat ze ook inderdaad met al de geestdrift van hun warmbloedigheid zo heerlijk enthousiast kunnen doen: grootscheepse rellen op zetten.

Een zekere mijnheer Armand Hammer, een Amerikaan die bekend staat om het feit dat hij geld bij de miljoenen weg geeft, heeft zowel Reagan als Andropov uitgenodigd tot een gezellig etentje. Hij heeft nog geen antwoord ontvangen, maar toch geloof ik wel dat daar wat in zit. 't Zou tot een hoop ontspanning in de wereld kunnen leiden. Alhoewel het moet gezegd worden dat er een heel zacht windje van hoop waait uit Moskou. Andropov heeft water in de wijn gedaan, en hij klinkt iets meer gematigd. Zijn nieuwe voorstellen werden in Washington - zoals dat in diplomatieke termen wordt uitgedrukt - met matig en voorzichtig optimisme ontvangen. Aan de andere kant konden de Russen natuurlijk niet nalaten hun lange neus in een zuiver Amerikaanse aangelegenheid te steken. Reagan werd heftig bekritiseerd in het lagerhuis in Washington doordat daar een resolutie voor "bevriezing" in kernwapenen werd aangenomen. In de

pers kon je al de rooie bonzen in Moskou (on)smakelijk horen lachen.

Iran heeft nu alle diplomatieke betrekkingen met Rusland verbroken. Maar ja, dat zegt ook weer niet zoveel want de Ayatollah Khomeini doet dat, als hij met z'n verkeerde been uit bed stapt. Om weer een beetje in z'n goede humeur te komen stuurt hij dan weer een stelletje diplomaten naar huis. Na de Canadese hulpverlening aan vluchtelingen uit de Amerikaanse ambassade staan wij ook bij hem in een slecht blaadje, waar ik ook al weer geen slaap over verlies.

In Italië, waar regeringen vallen met de regelmaat van regenbuien in Holland, zitten ze weer zonder. 't Lijkt erger dan het is, hoor. Ze krijgen daar ervaring in regeringskrisen. Dit is al de drie-en-veertigste keer sinds het einde van de oorlog. Elke nieuwe regering heeft een paar nieuwe gezichten maar over het algemeen zijn het dezelfde lui die aan de touwtjes blijven trekken, en de meeste Italianen drinken er geen glaasje wijn minder om. Alles gaat gewoon door. Weet u dat moppie nog uit de oorlog? Italiaanse tanks hebben vier versnellingen: drie achteruit, en een vooruit voor het geval dat ze van achteren worden aangevallen? Ze zijn beter in het zingen van aria's dan in oorlog voeren, daarom hou ik van ze. Verleden jaar was ik in de Italiaanse buurt toen hun voetbalelftal net wereldkampioen geworden was. 'k Heb er nog een beetje hoofdpijn van! Hun taal zit vol met kinkers die ze zo lekker over hun tong laten rollen, anders dan de Duitsers, die hebben veel teveel medeklinkers om vriendelijk te zijn.

Johannes Hus III



J. Van Harmelen
Editorial

Toch waren er nog steeds drie pausen. Deze verdrietige situatie riep om een nieuw concilie. Paus Alexander V was inmiddels gestorven, en zijn opvolger Johannes XXII riep op aandrang van koning Sigismund van Hongarije, die spoedig keizer van Duitsland zou worden, een nieuw concilie samen dat in 1414 te Constanz zou beginnen. Doch voor het zover was!

Want de nieuwe paus Johannes XXII vaardigde een kruistochtban uit tegen de koning van Napels die de in 1409 afgezette paus Gregorius XII bleef erkennen en paus Johannes uit Rome had verdreven. Paus Johannes XXII riep nu heel Europa te wapen, alle overheden moesten naar de wapenen grijpen om 'de kerken ons' te verdedigen.

Er werd in de oproep nog bij gezegd dat ieder die deze oproep serieus nam vergeving zou ontvangen van al zijn zonden als hij oprecht berouw had. Paus Johannes zette ook een verkoop van aflaten in beweging om zijn opmars tegen Gregorius XII te financieren.

In heel Europa werd hierover gesproken. En Johannes Hus zei er natuurlijk ook iets van in zijn preken in de Bethlehém kapel. Hus veroordeelde de ban als niet-christelijk en noemde

haar zelfs een godslastering. In zijn welgemeende strijd verloor hij echter de steun van koning Wenceslas, want die kreeg zijn deel van de opbrengst van de verkoop van de aflaten. De bevolking van Praag hield een grote demonstratie tegen de verkoop van aflaten, en verbrandde in een groot vuur imitaties van de banbul die de paus naar alle wereldlijke overheden in Europa had gezonden.

Tussen haakjes wordt dan eventjes vermeld dat drie opposanten van de aflaten gegrepen werden en onthoofd, waardoor de beweging om hervorming te verkrijgen haar eerste martelaren kon boeken. Wat een tragedie! U ziet, de vijanden van Hus zaten niet stil. Zijn zaak kwam ook op het agendum van de Curie voor. In de eerste plaats was hij nog steeds geexcommuniceerd omdat hij niet persoonlijk voor de Curie verschenen was, ten tweede was hij de oorzaak van een interdict uitgesproken over Praag en elke plaats waar Hus maar mocht vertoeven. Ten derde was hij daardoor de oorzaak dat aan verschillende gelovigen in het betreffende gebied sommige sacramenten werden onthouden.

Koning Sigismund van Hongarije, gekozen keizer van Duitsland, die paus Johannes eigenlijk dwong om een nieuw concilie samen te roepen in een plaats buiten Italië teneinde een oplossing te zoeken in het droevige schisma, en een einde te maken aan de verkondiging van allerlei ketterijen, zond ook een afgevaardigde naar Johannes Hus om hem uit te nodigen het nieuwe Concilie te Constanz, in het zuiden van Duitsland bij te wonen.

U zult begrijpen dat Hus aarzelde om deze uitnodiging aan te nemen. Koning Sigismund verzekerde Hus dat hij een vrijgeleide zou ontvangen heen en terug, ongeacht wat de uitkomst zou zijn. Tenslotte besloot Hus om te gaan.

De geschiedenis verhaalt: Johannes Hus ging op weg naar Constanz op 11 oktober 1414, maar kreeg zijn vrijgeleide niet eerder dan twee dagen na zijn aankomst te Constanz, op 3 november. Hij kon zich overal vrij in de stad begeven, want de paus had het interdict opgeschort. Hij vond logies ten huize van een vriendelijke weduwe aan de St. Paulus straat.

Binnen een maand werd hij echter op last van de paus en de kardinalen gearresteerd en opgesloten in een cel in de toren van het Dominicaanse klooster aan het meer van Constanz. Daaren ook in een andere gevangenis werd hij maandenlang gevangen gehouden. Zijn vijanden, de pauselijke gevolmachtigde Michael de Causis en Stepan Palec, een vroegere studievriend van Hus, (die beschuldigd van ketterij voor de Curie verscheen en zo van gedachten veranderde dat hij een tegenstander van Hus werd), deze twee slaagden er in Johannes Hus terecht te laten staan als een ketter à la Wycliff.

Hus werd aan een examen onderworpen. Dat was onwettig, want hij was onder vrijgeleide naar Constanz gekomen, en er was geen beschuldiging tegen hem ingebracht. Hij moest zich alleen verantwoorden waarom hij niet voor de Curie verschenen was. En het was hem beloofd dat hij dan ook voor het gehele concilie de gelegenheid had om uiteen te zetten wat hij geloofde. En Hus steide zich er heel wat van voor als

hij met de Schrift kon uiteen zetten wat z.i. zou helpen tot verbetering van de kerkelijke situatie. Nu moest hij verschijnen voor een klein aantal rechters, door het concilie benoemd uit een aantal personen, die gerust vijanden van Hus worden genoemd.

Hij werd verhoord, en verweerde zich heftig tegen zoveel beschuldigingen als men maar bedenken kon. Eerst 45, en later nog 42, waaraan tenslotte nog een andere 20 werden toegevoegd.

Ondertussen zat het Concilie met het schisma. Wat te doen? Het concilie keerde zich tenslotte tegen alle drie pausen. Paus Gregorius XII legde zijn ambt neer. Paus Benedictus XIII werd afgezet. Paus Johannes XXII werd veroordeeld. Beroofd van zijn tiara, beschuldigd van heel erge misdaden en ook allerlei zonden "die het niemand past te noemen" zat hij in dezelfde gevangenis waar Johannes Hus vertoefde. Tenslotten vluchtte hij en zocht een onderkomen in het gebied van de aartsvijand van koning Sigismund, de aartshertog van Oostenrijk.

Het Concilie koos tot paus de Italiaanse kardinaal Otto Colona, die zich Martinus V liet noemen. Deze was wel kardinaal, maar nog nooit bisschop, noch priester, noch diaken geweest. In een geïllustreerde kroniek van het Concilie van Constanz zijn tekeningen te vinden van de ordinaties van paus Martinus V, eerst tot diaken, dan tot priester, dan tot bisschop en tenslotte tot paus. Hij doorliep al deze stades tijdens het Concilie van Constanz in een week tijd. Er was dus weer een paus, één paus! En het Concilie stond boven de paus, en liet van zich horen! (wordt vervolgd)

Dutch

Mijn vriend - Klaas Pot

Herman de Jong

We zijn zo langzamerhand al halve Canadezen geworden. Dat gaat zo als je drie kinderen gaan emigreren. Daar hebben we het wel eens moeilijk mee gehad, hoor! Vooral moeder. Maar ik mag toch wel zeggen dat ons leven door de vele trips die we gemaakt hebben, ontzaglijk is verrijkt. Ook al omdat we in Canada vele vrienden gekregen hebben.

Ik zie er nu al weer naar uit om met Klaas Pot te gaan vissen. Jullie kennen Klaas zeker niet? Dat is jammer, want het is een zeer bijzondere vriend van mij. Zal ik eens iets van mijn belevenissen met Klaas vertellen? Goed, maar dan wil ik toch wel met dit verhaal mijn hartelijke dank betuigen aan al onze andere vrienden in Canada. Ik hoop echt, dat jullie niet jaloers gaan worden omdat ik nu speciaal mijn vriend Klaas er tussen uit pik. Misschien komen jullie ook nog eens aan de beurt bij leven en welzijn, en natuurlijk ... Deo Volente!

Ik ben er de man niet voor, om, als ik ergens op visite ben, met mijn benen op een andere stoel te gaan zitten. Zo lekker voor het raam, waar je al die grote Canadese sleeën voorbij ziet rijden. Nee hoor, ik ga vissen. Soms alleen, maar meestal met vriend Klaas, want die heeft zo'n lekker klein bootje met een buitenboord stofzuiger motor-tje.

Om vijf uur 's morgens lig ik al te luisteren naar de truck van Klaas. Ik ga dan altijd even op mijn slechte oor liggen, ofschoon dat helemaal niet noodzakelijk is, want die truck

heeft een paar gaten in de uitlaat waar de hele buurt meteen wakker van wordt. Ik heb Klaas eens voorgesteld dat hij die knalpijp moest laten repareren. Klaas schrok er van. "Een oud beestje mo'je met rust laten", zei hij," als jij een mankementje aan jouw uitlaat hebt, laat je het toch ook niet repareren, daar ben je veel te oud voor, man. Bovendien, zo kan ik tenminste horen of de motor loopt. Dat was een hele speech voor mijn vriend Klaas. Voor de rest van die dag kreeg ik er dan ook geen woord meer uit, want hij is een echte Groninger.

Enfin, ik hoor het klopje op de achterdeur, en in mijn pyama ga ik naar beneden. "Wil je zo mee?" Onveranderlijk is dat het eerste wat ik te horen krijg. Ik zeg, "We drinken eerst een bakje thee, Klaas, even de nacht uit onze monden spoelen."

Dat doen we. Meteen is het hele huishouden wakker, want vriend Klaas slurpt zo ontzettend met zijn tandeloze mond, dat je haast zou denken dat zijn truckje de keuken was binnengereden, maar dan met water in de knalpijp. Hij smakt, gurgelt, zuigt. Het toonbeeld van tevredenheid. Beide ellebogen op tafel, en groezelige vuisten die het pieterigekopje omknellen.

Ondertussen kleed ik me aan. Daar hoeft geen tijd aan verknoid te worden, want het belooft een grandioze dag te worden. Voor we gaan roept Klaas steevast naar Marietje mijn schoondochter die nog in de badkamer vertoeft: "Bedankt voor de thee, missus" alsof zij die thee gemaakt had.

De truck heeft een klein aanhang-wagentje. Het bootje ligt er zomaar los boven op. Dat is tot nu toe altijd nog goed gegaan. Ik vraag Klaas nu niet meer om dat bootje vast te sjoeren, want Klaas heeft geen touw. Hij heeft een hele garage vol rotzooi ... maar touw heeft ie niet.

Het is een hele toer om truck en bijbehoren op te backen, zoals jullie dat noemen, en daar Klaas z'n hoofd vastgeroest zit op zijn tanige nek, ga ik achter de truck staan om hem enkele aanwijzingen te geven. Klaas houdt daar niet van. Hij kan het best zelf. Maar aangezien het truckje niet voorzien is van spiegels, en het enigszins moeilijk is om door de voorruit achteruit te kijken, en omdat Marietje's bloemenperkje precies naast de driveway is, en het witte wagenwiel - sieraad in vele Canadese tuinen - al ettelijke keren geramd is, heeft mijn vriend knorrend toegegeven, dat enige hulp noodzakelijk was.

Ik voel me dan toch wel erg gewichtig. Ik denk aan de man met de oranje pet, die onze 747 naar de startbaan dirigeert. Zonder hem was het toch voor ons niet mogelijk geweest zoveel keertjes onze kinderen te bezoeken.

Als ik instap zegt Klaas zijn tweede stereotype zin. "Dat heb je 'em weer mooi gelapt, meester". Nog denkt Klaas dat ik voorheen bij het onderwijs was. Ik laat het er maar bij. 't Zijn toch wel ordentelijke mensen die schoolmeesters.

Buiten de stad zegt Klaas: "Zo, nu maar eens proberen of we de zeventig nog kunnen halen." Meteen haalt ie zich aan het stuurwiel naar voren,

het is maar een klein, tanig manneke, zodat zijn voet het gaspedaal volledig kan beheersen, en na enige onverschillige schokken, gehoorzaamt het oude beestje de voet van de baas, en langzaam stijgt de naald tot 60. Klaas z'n lichaam ontspant zich dan, en nonchalant als een jonge kerel, legt hij een hand op de rug van de autobank de andere hand losjes op het spelige stuur, en zo slieren we langs de weg.

Ik bid nu niet meer voor bewaring. Als ik dan al mijn ogen sluit, is het meestal om

(Een verhaal in twee delen)

een telefoon paal die recht op ons af komt, te missen. Komt er een tegenligger aan, dan zeg ik nu, zeer rustig en bedaard: "Nou, wat moet die knaap zo vroeg bij de weg." Dan weet mijn beste vriend tenminste dat er iets aan komt. Klaas heeft respect voor mij gekregen. Door 'de wijnstok,' zoals jullie dat noemen, hoorde ik dat Klaas achter mijn rug om, de mensen vertelde: "Die meester, een harde hoor, vertrekt geen spier als hij met mijrijdt." (wordt vervolgd)

Uit Nederland

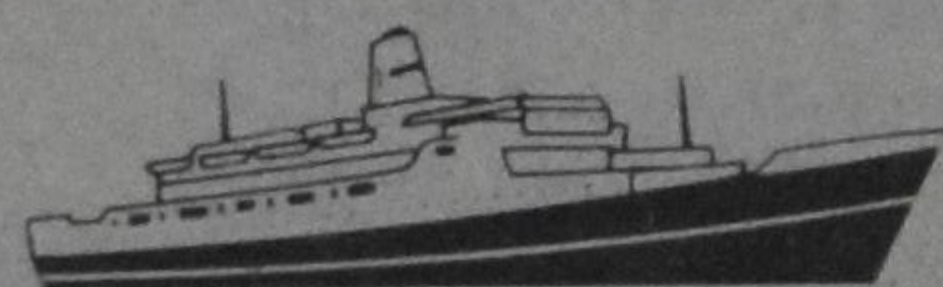


dat hij nog niet kon deelnemen aan de feestelijkheden rond Koninginnedag op 30 april en aan de viering van Bevrijdingsdag op vijf mei. Op 1 oktober van het vorig jaar werd prins Claus voor het eerst in de Bazelse kliniek opgenomen wegens klachten van depressieve aard.

□ Koningin Beatrix heeft in de Drentse plaats Westerbork een permanent centrum geopend, dat herinnert aan het doorgangskamp voor joodse Nederlanders, dat daar tijdens de tweede wereldoorlog heeft gestaan. De plichtigheid viel precies 38 jaar na de bevrijding van het kamp door Canadese militairen. In het herinneringscentrum is een tentoonstelling ingericht waar onder meer met foto's en documenten een beeld wordt gegeven van het kamp. Vanuit het kamp Vervolg op blz. 13.

□ Radio Nederland - De gezondheidstoestand van prins Claus, die sinds oktober vorig jaar onder medische behandeling is, verbetert de laatste tijd duidelijk. Dit is door de Rijksvoorlichtingsdienst bekend gemaakt. Na een paasvakantie die hij heeft doorgebracht in Italië hoeft de prins dan ook niet terug naar de universiteits-kliniek in Bazel. In plaats daarvan vertrok hij voor enige tijd naar vrienden in West-Duitsland. De prins zegt het te betreuren

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Dutch

Uit Nederland



Vervolg van blz. 12.
Westerbork zijn in totaal 106.000 joden op transport gesteld naar de Duitse vernietigingskampen.

□ In West-Europa, in landen waar eventueel nieuwe kernraketten zullen worden geplaatst, hebben al meer dan 2500 gemeenteraden het besluit genomen dat dit niet op hun grondgebied mag gebeuren. Dat bleek tijdens een persconferentie in Brussel waar burgemeesters van deze zogenoemde kernwapenvrije gemeenten, twee dagen bijeen zijn geweest. De burgervaders riepen hun collega's in de hele wereld op om ook hun gemeenten tot kernwapenvrije plaatsen uit te laten roepen. De meeste kernwapenvrije gemeenten, zo'n 2100, zijn te vinden in Italië. Nederland telt er op het ogenblik 95.

□ De Japanse auto producent Nissan gaat in Amsterdam zijn onderdelen-centrum voor Europa vestigen. Het gaat hierbij om een investering van 90 miljoen gulden in grond en gebouwen (exclusief machines). De vestiging zal werk gaan bieden aan tenminste 200 mensen. In de zomer 1985 wordt het centrum in gebruik genomen; dat aan de Westhaven komt waar Nissan al zijn distributie centrum voor auto's heeft.

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THANKS

DE WEERD: Mr. and Mrs. J. De Weerd wish to thank their family and friends for the cards of congratulations received on the occasion of their 40th Wedding Anniversary.

DEKOTER: We thank and praise the Lord for the blessings bestowed on us during our 45 years of married life. Special thanks to our relatives and friends who made this occasion unforgettable through their visits, letters, cards and flowers.
Family P. Dekoter, 26 Duke, London, ON N6J 2X4

KARSTEN: We would like to thank all our relatives and friends and all who remembered us on our 50th Wedding Anniversary by way of cards, visits, flowers and gifts, it was much appreciated. Above all, we want to thank our heavenly Father, who made all things well during these years.
Johan and Marie Karsten.

VERBURG: Jo and Antje Verburg express our deepest thanks to our relatives, all our friends and acquaintances for your gifts, flowers, phone calls and many cards on our 45th Wedding Anniversary. Special thanks to our children and grandchildren for making it such a memorable occasion. Above all praise the Lord for blessing us so richly all these years together.

BIRTHS

ABMA: We, Fred and Joan, give thanks to God for blessing us with the birth of our third child, MICHAEL WAYNE, born April 8, 1983. A little brother for Jacqueline and Laurisa. Grandparents are Mrs. K. Abma, Edmonton and Mr. and Mrs. E. Kamminga, St. Catharines.
12230 - 39 St., Edmonton, Alta.

DUGGAN: Bob and Ann Duggan (nee Schaafsma) thank God for the safe arrival of their son, JOSEPH ROBERT, born May 9, 1983. Lovingly welcomed by Matthew and Rebecca.
2 Hewitt St., Orangeville, Ont.

SPELT-PRINS: With thanks to the Lord, Ted and Alice Kraay, Lacombe, Alta., announce the birth of their 7th and 8th grandchildren.
JASON ERIC, born April 14, 1983, a son for Gordon and Wilma (nee Kraay) Spelt, R.R.#2, Lacombe, Alta. A brother for Randy and 2nd grandchild for Kase and Henny Spelt, Blackfals, Alta.
BRIAN JOHN, born April 27, 1983, a son for Harvey and Agnes (nee Kraay) Prins, R.R.#3, Lacombe, Alta. A brother for Cindy, Steven, Keith and 15th grandchild for Ralph and Winnie Prins, Lacombe, Alta.

Congratulations on the birth of your new baby!!
from the C.C. staff

BIRTHS

HARTEMINK: We, Henry and Annette, are thankful to the Lord for the birth of another healthy child, MELANIE IRENE, on April 18, 1983. She is a little sister for Carrie, Denise and Katie. Proud fourth-time grandparents are Mr. and Mrs. George Hooghiem and Mr. and Mrs. Dick Hartemink. Fourth great-grandchild for Mr. Alle Helder and fifth for Mr. and Mrs. Andrew Hooghiem, all of Aylmer area.
R.R.#4, Aylmer, ON N5H 2R3

MARRIAGES

DEBOER-POTT: Mr. and Mrs. Norman De Boer of R.R.#2, Stevensville, Ont., and Mr. and Mrs. Andrew Pott of R.R.#1, Laurel, Ont., are pleased to announce the forthcoming marriage of their children, THERESA LORETTA and ERIC ARNOLD. The wedding ceremony will take place, D.V., on Saturday, May 28, 1983, at 3:00 o'clock p.m., in the Chr. Ref. Church, Niagara Falls, Ont. Rev. J.W. Postman of Hamilton officiating.
Future address: General Delivery, Laurel, ON L0N 1L0

DE GROOT-KNEGT: Mr. and Mrs. Peter De Groot and Mr. and Mrs. Hans Knegt are pleased to announce the forthcoming marriage of their children, JENNIFER and BILL. This joyous occasion will take place on Saturday, May 21, 1983, at 4:30 p.m., in the Trenton Chr. Ref. Church. Rev. Case Vink and Rev. Jan Markvat officiating.
Future address: 81 Henry St., Trenton, ON K8V 3T6

DE VRIES-DEN ENGELSMAN: Mrs. L. De Vries of Rexdale, Ont., is pleased to announce the forthcoming marriage of her daughter, MARIE TERESA, to ERIC LEENDERT, son of Mr. and Mrs. L. Den Engelsman of Richmond Hill, Ont. The wedding ceremony will take place, D.V., on Saturday, May 28, 1983, at 4:00 p.m., in the Second Chr. Ref. Church of Toronto, Ont. Rev. P. Kranenburg officiating.
Future address: 16 Harris Way, Thornhill, ON L3T 5A7

KNIBBE-LOUTER: Believing that God has brought them together, Mr. and Mrs. Andy Knibbe of Woodstock, Ont., are pleased to announce the forthcoming marriage of their daughter, KAREN ANNE to RAYMOND VERNON, son of Mr. and Mrs. Herman Louter of Brampton, Ont. The wedding ceremony will take place, the Lord willing, on Saturday, May 28, 1983, at 2 p.m., in the Maranatha Chr. Ref. Church of Woodstock. Both Rev. H. Eshuis of Woodstock and Rev. H. Uittenbosch (bride's uncle) of Montreal, officiating.
Future address: 2 Assiniboine Rd., Apt. #520, Downsview, ON M3J 1L1

MOEDT-WISSELINK: Marriage is a joyful moment in the presence of the Lord and his people. NORA and BRUCE, together with their parents, Mr. and Mrs. Ben Moedt of Maple Ridge, B.C. and Mr. and Mrs. Albert Wisselink of Pitt Meadows, B.C., have chosen Sunday, May 22, 1983, for this celebration. The ceremony will take place during the 10 a.m. worship service in the Maple Ridge Chr. Ref. Church. Rev. John Boonstra officiating.
Future address: Box #61, R.R.#4, North Edmonton, AB T5E 5S7

VALKENBURG-TELFORD: Albert and Jenny Valkenburg wish to announce the marriage of their daughter, CHRISTINA to SHAWN TELFORD. This wedding was held at home on April 29, 1983. Rev. Jack Westerhof officiated.
Wedding text: 1 Corinthians 13:7. Their home address: 5059 Young St., Willowdale, ON M2N 5P2

MARRIAGES

RAMSAY-OOSTERHOF: "A life of sharing, caring - A love of endless giving together." In the spirit of christian joy, Mr. and Mrs. William Ramsay and Mr. and Mrs. Bert Oosterhof are thankful to announce the forthcoming marriage of their children, JANE and GARY. The wedding will take place, D.V., on Saturday, May 28, 1983, at 3 p.m., in the Wall Street United Church of Brockville, Ont. Rev. G. Clifford officiating.
Future address: 118 Montreal St., Kingston, ON K7K 3E9

SMIT-CLIMENHAGE: Mr. and Mrs. John Smit of Scarborough are happy to announce the forthcoming marriage of their daughter, MARGARET JOAN, to LEONARD RICHARD, son of Mr. and Mrs. Leonard Climenhage of Niagara-on-the-Lake. The ceremony will take place, D.V., on Saturday, May 28, 1983, at 2:00 p.m., in Grace Chr. Ref. Church, of Scarborough, Ont. Rev. J.B. Vos officiating.
Future address: 38 Arran Dr., Apt. #310, St. Catharines, ON L2N 6X6

VAN SOELEN-GEERLINKS: Mr. and Mrs. Bert Van Soelen of Dunnville, are happy to announce the forthcoming marriage of their daughter, BERNICE HENRIETTA to ALFRED ROY, son of Mr. and Mrs. Harm Geerlinks of St. Ann's. Ceremony will take place, D.V., on Friday, June 3, 1983, at 6:30 p.m., in the Riverside Chr. Ref. Church of Wellandport. Rev. H. Katerberg officiating.
Future address: R.R.#1, St. Ann's, ON L0R 1Y0

VELTHUIZEN-DYK: Mr. and Mrs. D. Velthuisen of Drayton, and Mr. and Mrs. D. Dyk of Cambridge, announce the forthcoming wedding of their children, ANDREA ROSE and SIMON RICHARD. The wedding ceremony will take place, the Lord willing, on Saturday, May 28, 1983, at 1:30 p.m., in the Drayton Chr. Ref. Church.

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ANNIVERSARIES

On May 13, 1943, Klaas Visbeek was wed to Jenny Postma. With joy and gratitude to God, on May 14, 1983, we hope to celebrate the 40th Wedding Anniversary of our parents,

KLAAS and JENNY VISBEEK

We pray for God's continued blessing and care for you and may he continue to surround you with his love.
Congratulations with our love from your children and grandchildren:
Anne & Ralph Koops; Jeff, Randall, Marsha, Joel — Cambridge
Jane & Jerry Kirkpatrick; Janet, Debbie, Karen, Sharon — Woodstock
Helen & Roger Schildermans; Erin, Leanne — Tavistock
Margaret & Brian Keeping; Kristy, Robbie — Woodstock
Home address: 310 Leinster St., Woodstock, ON N4S 7E7

ANNIVERSARIES

Nijeveen Fenwick, Ont.
1948 May 21 1983
With thanksgiving and praise, we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents,

DIRK and ANNIE BOKMA
(nee Mulder)

Wedding Text: "Rejoice in the Lord always, I will say it again, rejoice" (Philippians 4:4). Our prayer is that the Lord will continue to bless them and keep them in his care.

Congratulations with all our love:
Dick & Eb Bokma; Sherry, Tracy, Brent, Leanne, Karen, Jeffrey — Fonthill, Ont.

Klaas & Aafke Bokma; Anne, Henry, Derek, Laura — Fenwick, Ont.

Hilbert & Mary Bokma; Danielle, Nicole, Kurt, Lisa — Fenwick, Ont.

Jack & Annette VanderWerf; Benjamin, Amy, Jarrod — St. Catharines, Ont.

Peter Bokma & Kim Annis (fiancee) — Fenwick, Ont.

William Bokma — Fenwick, Ont.
And brother: John Bokma — Fenwick, Ont.

Home address: R.R.#4, Fenwick, Ont.

Nieuwe Pekela Vergennes
1933 May 23 1983

"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Psalm 146:5). Thankful to our heavenly Father who has led and richly blessed them, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

KORNELIS and CLARA BUZEMAN
(nee Vriese)

We pray that God's love and care may continue to surround them on life's pathway.

Their thankful children:
Sidney & Gezeina Roorda
Herman & Gretta Buzeman
and 9 grandchildren.

Home address: Rd. 1, Vergennes
Vt. USA 05491

1958 May 24 1983
With thanksgiving and praise to God the Father for his gift of love, we are pleased to announce the 25th Wedding Anniversary of our parents,

PETE and LITA HOFING
(nee Postma)

"The Lord watches over those who fear him, Those who trust in his constant love. May your constant love be with us Lord, as we put our hope in you" (Psalm 33:18,22).

With gratitude and love, we thank them for their endless care and faithfulness to us, and pray that God will continue to bestow his blessings upon them in future years.

Congratulations with all our love: your children and grandchild: Bill & Laura Hofing; Christopher Jennifer Elaine Shawn

Open house on Monday, May 23, 1983, from 2-4 p.m., at Lyons Hall, Athens, Ont., corner of Henry and Wellington St.

Best wishes only, please.
Home address: Box #286, Athens, ON K0E 1B0

1958 May 31 1983
With joy and thanksgiving to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

RIENK and ANNIE SNYDER
(nee Pool)

Our prayer is that the Lord will continue to bless them and give them many more years of happiness together.
With love and congratulations:
Harvey Betty James

Home address: 2A Barbara St., Bowmanville, ON L1C 2E4

ANNIVERSARIES

Dresden, Williamsburg,
Ontario, Ontario
1958 1983

On May 24, 1983, we hope to celebrate the 25th Wedding Anniversary with our parents,

HERMAN and MARY DEVRIES
(nee Hoekstra)

We praise and thank God for the blessed years he has given you, Dad and Mom, and pray that he will grant you many more years in health and happiness.

John Lee Devries — Williamsburg, Ont.

Marlene & Ed Koning — Port Alberni, BC

Jeffrey Devries & Dorothy Brun-ning (engaged) — at home

Anita Devries — at home

Alen Devries — at home

Tanya Devries — at home

Parents:

Mr. & Mrs. John Devries — Dresden, Ont.

Mrs. Margret Hoekstra — Chatham, Ont.

Home address: R.R.#1, Williamsburg, ON K0C 2H0

Aalten Blackstock
1933 1983
With joy and thanksgiving to the Lord for his many blessings, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

ARNOLD and WILHELMINA
HOFTYZER
(nee Teeuwssen)

May the Lord bless you and give you many more years together.

With much love from their children and grandchildren:

Bert — Oshawa, Ont.

Frank — Blackstock, Ont.

John & Donna; Gerald, Kevin — Regina, Sask.

Open house will be held on Wednesday, June 1, 1983, D.V., from 7-9 p.m., in the Port Perry Chr. Ref. Church, Simcoe St., south of Hwy. #7A.

Only donations accepted.

Home address: R.R.#1, Blackstock, ON L0B 1B0

Psalm 38:18,22

Athens Athens
1958 May 24 1983

With thanksgiving to the Lord, we are pleased to announce the 25th Wedding Anniversary of our sister and brother-in-law,

PETE and LITA HOFING
(nee Postma)

May God continue to bless them, and give them many more years of happiness together.

Love and congratulations from all of us.

Parents: Mr. and Mrs. Fred Postma — Welland

Brothers and sisters:

Andy & Edith Veerman — Fenwick

Gary & Brenda Postma — Carlton Place

Tom & Lucille Postma — Levack

Gordon & Ali Postma — Addison

Mike & Karen Fokkens — Niagara Falls

Ben & Cathy Wagter — Dunnville

Ted & Diane Postma — Welland

Clarence & Anette vander Heide — Grimsby

Jeffrey Postma — Welland

nieces and nephews.

1958 June 6 1983
Together with our children Karen, Mark, Ann, Joan and Elaine, we,

BILL and DIXIE VANDEN BORN
(nee Wierenga)

are thankful that God has given us 25 years of marriage.

We thank God for his love and for the love of each other.

If you wish to share this joy with us you may do so at an open house on

Saturday, June 11, 1983, between 1:00 - 5:00 p.m., at home.

Home address: 9520 - 145 St., Edmonton, Alta.

Thinking of a vacation?
Check our ads for cottages!

Classified Advertising

ANNIVERSARIES

1958 May 30 1983
With joy and thankfulness to our heavenly Father, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

PETE and JANIE MULDER
(nee Bosma)

May the Lord continue to keep you and bless you, in the years to come.

Congratulations and much love from your children and grandchild:

Bert & Marietta Mulder; Alicia — Dunnville, Ont.

Clarence & Henrietta Mulder — Grimsby, Ont.

Harold Mulder — at home
Katie Mulder — at home

Open house will be on Monday, May 30th, 1983, at the home, from 7:00 p.m. - 10:00 p.m.

Home address: 592 Stone Church Rd., E., Hamilton, ON L8W 1A6; 385-5485.

Nieuwlande Dr. Wyoming
1933 May 4th 1983
"In all your ways acknowledge him, and he will make straight your paths."

On May 6, 1983, we celebrated with our parents and grandparents, their 50th Wedding Anniversary.

JAN and HARMINA NYWENING
(nee Zeldenrust)

That God may give them many more years of guidance and happiness is the prayer of:

John & Corrie Nywening — Strathroy

Jake & Connie Pranger — Strathroy

Wiebe & Margaret — Wyoming

Arend & Freda — Strathroy

Harry & Jenny — Mt. Brydges

Clarence & Cobie — Winona

Bill & Grace — Wyoming

and 31 grandchildren.

Home address: R.R.#1, Wyoming, ON N0N 1T0

With great joy and thankfulness to God, we celebrated with our parents, grandparents and great-grandparents,

JOHN and BARBARA TRIEMSTRA
(nee Boorsma)

their 55th Wedding Anniversary on May 18, 1983.

We wish you the Lord's blessing on this day and always and it is our prayer that the Lord will continue to watch over you.

"Praise ye the Lord, O give thanks unto the Lord, for he is good. For his mercy endureth forever" (Psalm 106:1).

With love and congratulations from your children, grandchildren and great-grandchildren:

Ron & Barbara VanderHeide — Woodstock

John & Lemmy Triemstra — Parry Sound

Stan & Eleanor Triemstra — Woodstock

Charles & Elsie Triemstra — Woodstock

Henry & Tilly Van Schepen — Woodstock

Henry & Betty Schut — Woodstock

36 grandchildren and 9 great-grandchildren.

Home address: 454 Norwich Ave., Woodstock, ON N4S 3W5

OBITUARIES

The Lord called home, on April 15, 1983, a month after his 58th birthday at Salmon Arm, B.C., through a tractor accident, our beloved brother, brother-in-law and uncle,

HUIBERT DE RUITER

Beloved husband of Rena De Ruiter-Wierks and beloved father and grandfather.

His body was laid to rest on April 19, 1983, at Salmon Arm, BC. Pastor P. Siuys officiating.

Through his death we were again reminded how frail we are.

Cor & Siny De Ruiter and children — Matsqui, BC

ANNIVERSARIES

"The Lord will watch over your coming and going, both now and forevermore" (Psalm 121:8).

On June 14, 1983, D.V., we hope to celebrate the 55th Wedding Anniversary with our parents, grandparents and great-grandparents,

JOHANNES and GEERTJE
VANDERWEKKEN
(nee Van der staay)

We thank the Lord for his goodness, for keeping them in his constant care in the past and we pray that he will continue to be their guide in the time that they may yet share together.

John & Ann Vanderwekken — Clive, Alta.

Joe & Frances Vanderwekken — Clive, Alta.

Sylvia & Bill Fokkens — Spruceview, Alta.

Bill & Donna Vanderwekken — Ganges, Saltspring Island BC

19 grandchildren and 10 great-grandchildren.

Opportunity to congratulate on June 14, 1983, at the Kozy Korner in Lacombe.

Your love and friendship are cherished gifts. We respectfully request no other.

Home address: 5029 - 57 St., P.O. Box #906, Lacombe, AB T0C 1S0

1958 May 16 1983

"And my God will supply all your needs according to His glorious riches in Christ Jesus" (Phil 4:19).

With great joy and thankfulness to the Lord for those needs for which he has so richly supplied, we celebrated with our parents,

WESLEY and MARY ZWART
(nee Oldenhuis)

their 25th Wedding Anniversary.

Mary

Darlene

John & Carolyn De Bruyne (girlfriend)

Ben

Willemina

We wish to invite all our relatives, friends, and neighbours to an open reception and evening of celebration and fellowship

Friday, June 3rd at 8 p.m. in the Canadian Legion Hall on Metcalfe St. W., Strathroy, Ont.

OBITUARIES

The Lord is my Shepherd.

On Thursday, April 28, 1983, the Lord took unto himself,

PIETER DE LEEUW

at the age of 81.

Loving husband of Dina Rustenburg for nearly 60 years.

Dear father of:

Trijntje de Leeuw — Holland

Jack & Minka — York, Ont.

Arie & Lola — Caledonia, Ont.

John & Nellie — York, Ont.

Dick & Ann Zandberg — Caledonia, Ont.

Peter & Shirley — Hamilton, Ont.

Loving grandfather of 18 grandchildren and 7 great-grandchildren.

Funeral services were held in the Chr. Ref. Church of York, Ont., on May 2, 1983.

Home address: 68 Selkirk St., Box #1314, Caledonia, Ont.

Op 7 mei 1983 nam de Here nog vrij plotseling tot zich onze geliefde zwager en oom

HENDRIK HOVEN

in de ouderdom van 83 jaar.

'Zalig zijn zij die in de Here sterven'.

Uit allen naam:

Mr. & Mrs. J. Mars en kinderen, Whitby, Ont.

On May 4, 1983, the Lord took to his eternal home our friend,

GEORGE MIEDEMA

We pray that the Lord will comfort and strengthen his wife Joyce, his children Jeremy, Jordan, Jolene, and Travis and also his brother and sister-in-law, Leo and Ann Miedema.

The Covenant Couples Club, Woodstock, Ont.

OBITUARIES

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Psalm 37:5).

On April 26, 1983, the Lord took home our dearly loved mother, mother-in-law, grandmother and great-grandmother,

ALEIDA CHRISTINA EBBERS
(nee Tolkamp)

Beloved wife of the late Herman Ebbers.

Dear mother of:

Dina & Bill Heezen — Picton

John & Tina Ebbers — Roslin

Bill & June Ebbers — Dundas

Jerry & Julia Ebbers — Cochrane

Grada & Dirk Couperus — Trenton

Johanna & Owen DeVries — Foxboro

Alicia & Herb Zantigh — Ameliasburgh

Dick & Marilyn Ebbers — Cobourg

Herman & Carole Ebbers — Demorestville

Linda & Ken Fraser — Plainfield

Also loved by 39 grandchildren and 7 great-grandchildren.

Funeral took place on April 29, 1983, Universalist Cemetery, Bloomfield. Rev. Peter DeVries officiated.

Nog onverwachts nam de Here tot zich op zaterdag 7 mei onze vriend en getrouw lid van onze CRC Mannenvereniging "John Calvin"

HENDRIK HOVEN

in zijn 84ste jaar.

Met zijn opgeruimd humeur en kinderlijk geloof is hij ons tot zegen geweest. We bidden dat de Here zijn vrouw en verdere familie wil troosten en sterken.

Namens de Mannenvereniging "John Calvin":

G.H. Film, Voorzitter

H. Wittenberg, Secretaris

The Lord will be your everlasting light and your days of sorrow will end" (Isaiah 60:20b).

On May 4, 1983, the Lord took unto himself our nephew and cousin,

GEORGE MIEDEMA

in his 32nd year.

Always remembered by:

Dirk & Anna Miedema; and family — Leeuwarden

Leo & Tina Miedema; and family — Jarvis

Jan & Martha Edelman; and family — Arizona

Jelle & Tina Vanderveen; and family — Canfield

"See! I will not forget you ... I have carved you on the palm of my hand" (Isaiah 49:15).

On April 11, 1983, we were deeply shocked and saddened by the tragic death of,

HANSSCHOLTEN

at the age of 41.

Beloved son of Mrs. G.E. Scholten - Kemink — Picture Butte, Alta.

and youngest brother of:

Herman & Janna Scholten — Granum, Alta.

Gerhard & Dicky Scholten — Moose Jaw, Sask.

Joanne & Klaas Vanderveen — Edmonton, Alta.

Dirk & Hantzen Scholten — Lethbridge, Alta.

Ricky & Arie VanderHoek — Vancouver, BC

Bill & Marion Scholten — Red Deer, Alta.

Diny & John VanderHoek — Chilliwack, BC

Henk & Cora Scholten — Fort Macleod, Alta.

Wilma & Gerry Kuipers — Edmonton, Alta.

Ina & Dick Stronks — Picture Butte, Alta.

Roelof and Diny Scholten — Picture Butte, Alta.

May the God of all grace comfort and sustain our sister-in-law, Sylvia and two nieces Aleana and Dionne.

Funeral service was held April 14, 1983, in the First Chr. Ref. Church of Kitchener, Ont. Rev. J. Kuntz officiated.

OBITUARIES

For Those Tears I Died

You said You'd come to share all my sorrows

You said You'd be there for all my tomorrows,

I came so close to sending You away

But, just like You promised, You came there to stay ...

I just had to pray!

And Jesus said "Come to the waters, stand by My side, I know you are thirsty, you won't be denied.

I felt every teardrop when in darkness you cried

And I strove to remind you, that for those tears I died."

Your goodness so great I can't understand

And dear Lord, I know that all this was planned,

I know You're here now and always will be,

Your love loosed my chains, and in You I'm free --

But Jesus, why me?

Jesus, I give You my heart and my soul!

I know now without God I'd never be whole,

Saviour, You opened all the right doors,

And I thank You and praise you from earth's humble shores -

Take me, I'm Yours!

On May 4, 1983, we were greatly shocked by the sudden death of our dear son and brother,

GEORGE MIEDEMA

After a lengthy emotional illness, he went to be with his Lord.

Beloved husband of: Joyce Miedema (deWaar) — Embro, Ont.

Loving father of: Jeremy, Jordan, Jolene, Travis

Dear son of: Lloyd & Freda Miedema — Waterford

Grandson of: Mrs. Antje Miedema — St. Catharines

Brother of:

Ankje & Jack Bootsma

Doug & Sue Miedema

Ann & John Racher

Davis & Trudy Miedema

Ettie & Ed Wybenga

Leo & Ann Miedema

John & Audrey Miedema

Mary & Ralph VanBenthem

Jenny & Brian

Lloyd J.

We are comforted in the knowledge that George is with our Lord and Saviour and that Joyce, with her children, may know that both in life and in death we belong body and soul to our faithful Saviour Jesus Christ.

Waterford, R.R.#5, ON N0E 1Y0

"O Lord Almighty, blessed is the man who trusts in you" (Psalm 84:12).

The Lord took unto himself into his glory, after a short illness, our dear uncle,

ALBERTUS MULDER

to live with him forever.

Beloved husband of Jantje Karsten.

May the Lord comfort and sustain our dear aunt and cousins with his love.

Klaas & Willemien Hessels

Piet & Ali Hessels

Klaas & Sanny Fluit

May 2, 1983.

Indien wij dan met Christus gestorven zijn, geloven wij, dat wij ook met Hem zullen leven.

Zo, vol vertrouwen, nam God tot zich onze geliefde zwager

ALBERTUS MULDER

Zijn vrijmoedig getuigen is nu geworden tot blij aanschouwen.

Mr. & Mrs. Piet en Tem Karsten — Drayton, Ont.

Mrs. Roelofje Karsten-Kiers — St. Catharines, Ont.

Mrs. Wijntje Mulder-Oostenbrink — Dunnville, Ont.

Mr. & Mrs. John & Mary Karsten — Jarvis, Ont.

Nichten en neven.

OBITUARIES

Op maandag 2 mei 1983 heeft de Here tot zich genomen in zijn heerlijkheid

ALBERTUS MULDER

geliefde echtgenoot van Janette Mulder.

Moge de Here u kracht schenken. Joh. 11:25 en 26.

De Mount Hamilton Vrouwenvereniging 'Biddt en Werkt'.

On May 3, 1983, the Lord took unto himself, into eternal Glory, our dearly beloved father, grandfather and great-grandfather,

PETER RHEBERGEN

at the age of 93 years.

Eph. 2:8.

Beloved husband of the late Janna Berendina Karsenberg and Hendrika Karsenberg.

Survived by their children:

Anita Rhebergen — Grand Rapids, Mich.

Jo & Holger Larsen — Trenton

Berend & Sina Rhebergen — Hengelo, Neth.

Gerrie & Bart Boschman — Neede, Neth.

Gerald & Francis Rhebergen — Tottenham

John C. & Mary Rhebergen — Trenton

Diane K. Hesselink — Georgetown

Diny & Sidney Reitsma — Freulton

George & Grace Rhebergen — Belleville

Engbert & Ina Rhebergen — Brighton

Henry & Lenie Rhebergen — Cobourg

Elly & Ralph Hoftzyer — Moorefield

Bertus Rhebergen — Hamilton

John & Rita Rhebergen — Williamsburg

Tina & Harry Houtman — Toronto

Peter Rhebergen — Acton

49 grandchildren and 15 great-grandchildren.

Funeral service was held May 6, 1983, in the Ebenezer Chr. Ref. Church, Trenton, Ont. Rev. R.W. Popma and Rev. C. Vink officiated.

Home address: E. Rhebergen, R.R.#3, Brighton, ON K0K 1H0

MARIA SOPHIA CATHARINA

VAN DALEN

(nee Berkel)

Classified Advertising

MINISTER NEEDED

EXETER, Ont.:
Attention Ministers
Vacationing in the Pinery?

Our minister is on vacation July 17, 24, 31, and August 7, 1983. If you can preach for us on any one of these Sundays, please contact the Exeter Chr. Ref. Church, C. Baarda, Clerk, Box #84, Exeter, ON N0M 1S0 or phone: (519) 235-2434.

KINGSTON, Ont.: The First Chr. Ref. Church of Kingston, Ont., is seeking a **co-pastor** to share the pastoral duties in our congregation (200 families). Interested pastors please contact the Search Committee for further information. P.O. Box #1161, Kingston, ON K7L 4Y5 or (613) 542-9997.

TEACHERS

METCALFE: Metcalfe Community Christian School Association invites applications for the position of **teaching principal** in a small interdenominational school in the Nation's capital region. Send application to: Alice Proper, Board Secretary, R.R.#2, Russell, ON K0A 3B0; phone: (613) 445-3219.

METCALFE: Metcalfe Community Christian School Association invites applications for an unexpected opening in the **primary grades**. Ours is a small interdenominational school in the Nation's capital region. Please send applications to: Alice Proper, Board Secretary, R.R.#2, Russell, ON K0A 3B0; phone: (613) 445-3219.

UTTERSON: Muskoka Christian School requires a **teacher for grades 3, 4, and 5**; effective September 1983. Send resume and application to: W. Fitch, Principal, P.O. Box #105, Utterson, ON P0B 1M0; phone: (705) 385-2847 (school) or (705) 645-8276 (home).

WILLIAMSBURG: Timothy Christian school is looking for a full-time teacher for September, 1983 to teach special education (part-time) and also to relieve the principal in grades 7 and 8. Please send your applications to James Kooistra, principal, Timothy Christian School, Williamsburg K0C 2H0. Phone (613) 535-2687 school or 535-2152 home.

WILLIAMSBURG: Timothy Christian School is in need of a teacher for either its new kindergarten (3 days) or for a combined grade 3 and 4 full-time position for September, 1983. Fair knowledge of French is an asset. We invite teachers to send their applications to James Kooistra, principal, Timothy Christian School, Williamsburg K0C 2H0. Phone (613) 535-2687 school 535-2152 home.

MEDICINE HAT: Medicine Hat Christian School invites applications for an opening in **grade 1 and 2**, with approximately 15 students. Duties to commence in September 1983. Forward resume and transcripts to the Medicine Hat Christian School, 318-8th St., N.E., Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandevanter, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

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(705) 385-2031 or write to:
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Port Sydney,
Muskoka, Ontario P0B 1L0
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Housekeeping cottages on beautiful Kennebec Lake, 85 miles West of Ottawa. Sand beach, fishing. Boats and motors. Treed campsites. Stan and Betty Pranger, R.R.1, Arden, ON K0H 1B0; (613) 335-2058.

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Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

EMPLOY. WANTED

Young man, almost 19, looking for full-time work; experienced in farm equipment, auto, and diesel; farm experience in dairy and hogs. Call John at (519) 395-5006.

Unemployed family man, plumbing, and HVAC estimator, draftsman, project administrator, seeking permanent position; willing to relocate; will consider part-time. Call, after 4 p.m. (416) 935-6290.

A 20-year-old young man, looking for a job anywhere; can start any time. (416) 774-8304.

Young married man seeking full-time employment on **dairy farm** preferably in S.W. Ontario; experienced; references available. (519) 647-2236.

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Reply in confidence and in writing only with resume to:

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Erectoweld Company Ltd.
1195 Speers Rd., Oakville, ON L6L 2X5

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The Van Gelders,
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Huntsville, Ont. P0A 1K0.
Phone: 705-635-2880 or
Toronto: 416-223-4012

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R.S. BAKEMA
Telephone: (705) 645-2738

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COTTAGES

TRADEWINDS COTTAGES
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Wasaga Beach
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- Reasonable rates.
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- For mom a quiet corner in our store to quilt, read, knit, or finish a hobby project.

Hope you can visit us soon.
Openings in June and August.

Call: (705) 696-2951
or write:
Sandy Bay Camp,
R.R.#1,
Hastings, ON K0L 1Y0

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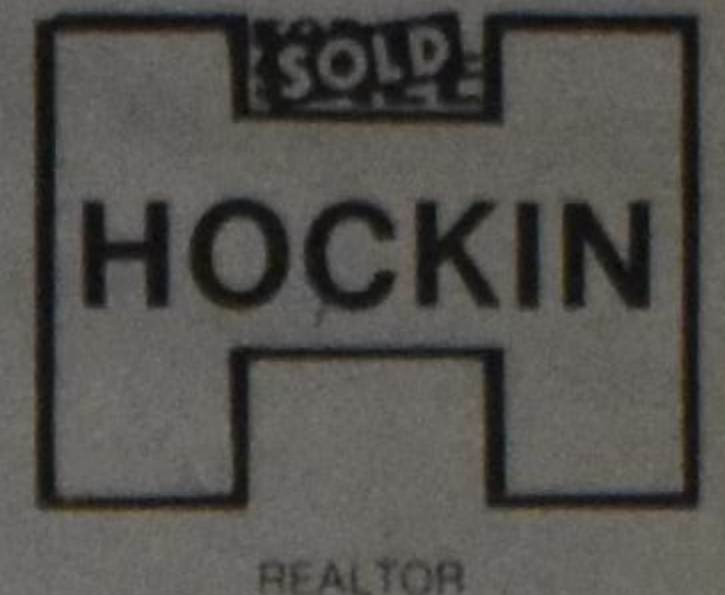
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R.J. Griese, Realty Ltd.
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(416) 623-2423 residence
(416) 281-3609 Toronto line



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N5W 3E6

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Res: (519) 672-2283

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Classified Advertising

SUMMER JOB MARKET

AGINCOURT: Enthusiastic university student seeks employment from May 2 to September 2; I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWIMer, I will be attending Calvin College this fall in the Pre-Med program. R. Hiemstra, 19 Hayward Cr., Agincourt, ON M1S 2T7; phone (416) 293-9675.

BEAMSVILLE: My name is Dave Buys, I am 18 years old and I am looking for a summer job; will do anything; have experience with greenhouse work and a bit of experience with chickens; can do farming. Please call or write: Dave Buys, 13 Village Park Dr., Beamsville, ON L0R 1B0; phone: (416) 563-7115.

BEAMSVILLE/WELLAND: 21-year-old honour student, 2-year business course (Sales and Merchandising), would like job in **advertising** (copywriting, layout or other) or in a **marketing department**; also interested in management-trainee or banking position; preferably in Niagara Region to Toronto area; will consider other locations; have references; available May 1, 1983. Lorraine Vandersteent, R.R.#2, Frost Rd., Beamsville, ON L0R 1B0; (416) 563-7628 or 788-0851 (student residence).

FOR SALE

For Sale:

- Bread mixer - 100 lbs. capacity
- Hubbard oven; 2 deck - capacity 60 loaves
- Used bread pans - 30 trays of 4 each

Phone: (416) 741-8789
or (416) 857-4296.

FOR RENT

House for rent

4 bedroom farmhouse for rent in excellent, clean shape; available May 20, 1983. Contact: Huite Bruinsma, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-7753.

MONTREAL: 5 bedroom, furnished home available in Montreal; January to December 1984; rent negotiable. Henk Van Andel, (514) 620-2092.

22 ft. **mini motor home**, fully equipped; reasonable rates. Contact George Posthumus, (416) 774-8464 after 5:30 p.m.

Central London: Month of July, 3 bedroom, furnished house; near bus routes; rent according to needs. Call: (519) 439-9200.

Newmarket: Furnished 6 bedroom (or non-furnished 4 bedroom) house available from October 15, 1983 until December, 1985; close to church, hospital, and GO transit to Toronto. Call: (416) 895-7283, or write T. Bootsma, 77 Main St., N., Newmarket, ON L3Y 3Z9.

Large 5 bedroom farmhouse, between Smithville and Vineland; available immediately. Contact: Arend Otten at 386-6437.

Apartment for rent: a large, 1-bedroom apartment available from May 1 - Sept. 1; Toronto, near Gerard and Pape. \$200 per month plus utilities. Call Ruth Shaw at 463-3162.

BELLEVILLE: 20-year-old, 3rd year Calvin College student, is seeking full or part-time summer employment: May 23-Sept. 1/83; experienced in teacher-assisting, fast-food restaurants, housework and babysitting; willing and eager to work anywhere in south-eastern Ontario; resume available on request. Evelyn Wever, R.R.#6, Belleville, ON K8N 4Z6; (613) 962-3350.

BOWMANVILLE: 18-year-old student would like to work in a **nursery** or on a **farm**. Please contact: David Rypstra at 84 Elgin St., Bowmanville, ON L1C 3E4; phone: (416) 623-7081.

BROCKVILLE: 18-year-old girl seeks work for July and August; experience in child-care, as mother's helper and on pig farm; have secretarial and accounting skills; grade 13 grad.; prefer to work in Ontario. Call (613) 923-5385 or write to Marilyn Douma, R.R.#1, Lyn, ON K0E 1M0.

BRUSSELS: 15-year-old girl looking for a summer job being a **mother's helper**; have had experiences babysitting, household chores, cutting grass, picking strawberries, etc.; willing to learn. Please call or write: Veronica Bakelaar, R.R.#5, Brussels, ON N0G 1H0; phone: 887-6054.

BURLINGTON: 19-year-old male student, seeking summer employment to earn money for Chr. College tuition this fall; will do any work; experienced in warehouse receiving, retail sales and the military. For any inquiries feel free to call or write: Mark T. Venema, 261 Linwood Cres., Burlington, ON L7L 4A3; phone (416) 639-5351.

BURLINGTON/WATERDOWN: I am a hardworking, 20-year-old female student looking for summer work; I have factory and restaurant experience. If you have work available starting June 1, 1983, you can contact me at (416) 689-4005 (home) or at (416) 674-1092 (school). Ask for Marg.

CAISTOR VILLE: Enthusiastic and willing worker, grade 12 graduate, 18 years old, is willing to work anywhere in Canada, on a **dairy farm**; has 4 years experience of working on a dairy farm; and experience in the usage of large farm equipment; references available; will start work on June 27 till Sept. 3. Phone (416) 774-3632, Andrew Ytsma, R.R.#3, Caistor Centre, ON L0R 1E0

CAMBRIDGE: 18-year-old female, graduating from grade 12, would like a summer job somewhat related to **horticulture**; would consider a job on a farm; has working experience on a dairy farm; willing to work anywhere in Canada. For more information call: (519) 658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C

CAMBRIDGE: 16-year-old male, finishing grade 10, has summer experience on hog farm, would like to work on a **farm** anywhere in Ontario; lived on a farm all his life. For more information call (519) 658-2692 or write Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

CAMBRIDGE: 17-year-old female student, looking for summer employment in Southern Ontario; has experience in housekeeping, child-care, lives on a pig farm and has done cucumber picking for the past three summers; is willing to tackle any sort of work. Phone 448-1190, weekdays after 5:00 p.m. (Saturday - all day) ask for Audrey deHaan.

CENTRAL/SOUTHERN ONTARIO: I am a university student looking for a summer job in Central (southern) Ontario; am experienced in working with mentally handicapped, with children, in research, and in sales. I will be ready to start work in the beginning of May. Call Marion at (204) 586-6351 or write: Marion Habermehl, 109 Bannerman Ave., Winnipeg, MB R2W 0T1.

DRAYTON: 20-year-old second year Dordt College sociology student is looking for a summer job; experienced in housework, printing office, children's summer camp, and cafeteria work; available May 10, Please call Jacqueline Rumph, (519) 638-2053, Drayton.

DRAYTON: 17-year-old girl, high school graduate, (from Woodland Christian High) is looking for a summer job; experience in farming, housework, and will consider anything. Please call Bernice Rumph, (519) 638-2053, Drayton.

DRAYTON: I'm a 16-year-old girl looking for summer employment; willing to do anything from mother's helper to working on a farm; references available. For more information contact: Darlene Borger at (519) 638-2066.

DRAYTON: 18-year-old high school student is looking for summer employment on a **dairy farm** or in any other kind of work; preferably within a 50 mile radius; grew up on a dairy farm and worked on a farm last summer by way of one of these ads. Cathy Visscher, (519) 638-2470.

DRAYTON: I am a 22-year-old female enrolled in Conestoga College Materials Management Course; have experience as an office clerk, farmhand and in factory work; need a summer job to enter my 2nd year; am willing to do anything and available May 1 to Sept 1, also have a car. Janet Katerberg, R.R.#2, Alma, ON N0B 1A0; phone: (519) 638-2260.

DRAYTON/MOOREFIELD: Enthusiastic 18-year-old girl is seeking summer employment; has experience in mother's helper, babysitting and farming but is willing to do anything; enjoys typing. Please call or write: Sylvia VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

DUNNVILLE: 17-year-old, grade 12 student, looking for employment; has experience on a dairy farm and in greenhouses. Please contact: Joyce Zeldenrust, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-5290.

HAMILTON: I am a 24-year-old married pre-seminary student at Redeemer College, looking for summer job in the Hamilton area; have experience in farming but will take any type of work; can start immediately. Please call Harry Zantingh, 49 Barnesdale Ave., N., Hamilton, ON L8L 6R9; phone: (416) 547-8086.

FERGUS: Grade 13 student looking for summer job on **farm** or elsewhere; have 2 summers work experience on dairy farms; any kind of job is O.K. Call: (519) 843-5234 and ask for Henry de Jong.

HILLIER: 18-year-old boy needs summer work; has agricrew experience and has worked on a dairy farm for 4 summers. Jason Westerhof, Box #27, Hillier, ON K0K 2J0; phone: (613) 399-2984.

HAMILTON: I'm a 19-year-old, grade 12 student; would like to have a **live-in babysitting job** in the Hamilton-Ancaster area preferable or anywhere in Ontario; have experience in babysitting; babysat for two summers and occasionally on weekends during the school year. Please phone Karin. Karin Vandermeulen, (416) 679-6021 or write to 8341 White Church Rd., Mount Hope, ON L0R 1W0; references available.

HAMILTON: 20-year-old female student who has just completed first year at Redeemer College is seeking employment in the Hamilton and surrounding area; available for work May 1, 1983 to August 31, 1983; has experience in working in a grocery store as a cashier; in a bakery dept., and field work; vocational goals: major in Psychology/Social work. Call: (416) 634-6270 or after April 20th, (519) 683-2156 and ask for Marlene Luth.

HAMILTON: I am an 18-year-old student who is looking for summer employment; have had experience in an office; am willing to do anything including housecleaning and/or babysitting. Please call Jessica Prinzen at (416) 389-1844.

HAMILTON: 16-year-old girl looking for summer employment; preferably in Hamilton area but willing to live-in if necessary; have had much experience with children and housekeeping, but willing to learn anything new; references are available if required. Please call Marianne Hornsvelt at (416) 383-0183 or write me at 1693 Upper Wellington, Hamilton, ON L9B 1P1.

HAMILTON: 17-year-old looking for summer employment; have experience in looking after children, have worked in a greenhouse and have 3 years of typing in school; am willing to learn anything. Please call Melinda Vis at (416) 385-6938.

HAMILTON: Hi my name is Susan VanEngen and I am 16 ½ years old. I am looking for any kind of work eg. babysitting, house cleaning, etc. 60 Purdy Cres., Hamilton, ON L9A 3B3; (416) 383-7392, call after 4:00 p.m.

HOLLAND CENTER: I am a 19-year-old male with previous work in a furniture factory and work as a farmhand on various farms; am looking for a summer job and willing to do almost anything on Mars (or Ontario if the opportunity arises). Contact: Sam Bootsma at (519) 794-2580 or write: R.R.#1, Holland Center, ON N0H 1R0.

JARVIS: 17-year-old would like a summer job in Ontario, **babysitting**; will also do housework; will live-in. Please call Brenda at (519) 587-4036.

HOLYROOD: 20-year-old, would like to find job working on a **fruit and vegetable farm** or in a **store**; have experience in both types of work; available in the middle of June, to as long as needed. Please write: Jeannette Duiker, R.R.#1, Holyrood, ON N0G 2B0, or call: (519) 395-2837.

KITCHENER: I am presently enrolled at Humber College of Applied Arts and Technology as a 1st year student in the two-year Mental Retardation Counsellor Program. Practical experience; also have experience as a cake decorator and sales clerk. If interested, please contact Helen Lammers at (519) 745-4322 or send letter to 18 Wilkins Dr., Kitchener, ON N2E 1L2.

LONDON/TORONTO: Help! I am a Calvin College student in need of summer employment; have experience in sales, stockroom, and auto shop; willing to do anything; in London or Toronto areas. For more information call (519) 453-6649 or write 77 Wexford Ave., London, ON N5V 1M1, Jeff Linker.

LUCKNOW: 21-year-old girl looking for a job in the summer as a live-in house keeper and babysitter or restaurant work, has experience in both. Willing to work anywhere. Phone: (519) 395-5227 and ask for Ivonne or write Ivonne Hartemink, R.R.#5, Lucknow, ON Canada N0G 2H0

LUCKNOW: 17-year-old grade 12 student is looking for summer employment; will clean house, babysit, or do some form of gardening. Call (519) 529-7603 or write: Wilma Brink, R.R.#6, Goderich, ON N7A 3Y3.

MOOREFIELD: 16-year-old girl looking for summer employment; have experience on a dairy farm, and is willing to do any kind of work. For information please phone or write: Evelyn Huberts, R.R.#3, Moorefield, ON N0G 2K0; (519) 638-2222.

NIAGARA PENINSULA: I am a 16-year-old highschool girl, a student at Smithville Dist. Chr. Highschool; I am looking for a summer job anywhere in the Niagara Peninsula; am experienced in babysitting and housecleaning and also willing to do other work. Call: (416) 386-6748 and ask for Sophia.

NIAGARA PENINSULA: Hard-working Redeemer College student looking for employment from April 25th to September 1st; willing to do all types of work; preferably in the Niagara Peninsula. Phone: 634-6270 weekdays and 386-0024 on weekends. Ask for Judy.

NIAGARA PENINSULA: 16-year-old high school girl willing to do any kind of work; have worked on a fruit farm in previous summers, but will also work as a mother's helper or babysitter; interested in gaining more experience in different jobs and willing to work for low wages. Phone: Carrie, (416) 935-3918, 60 Strathcona, St. Catharines, ON L2M 2B1

ONTARIO: 16-year-old male, with some gardening experience, would like to work on a **farm**; will live-in. Contact: Jacob Oudshoorn, 6352 Taylor St., Niagara Falls, ON L2G 2G1; phone: 357-3672.

Classified Advertising

Summer Job Market

ONTARIO: Ambitious young man, high school graduate, with experience in greenhouse, landscaping and dairy farming, desperately needs a job in order to save money for college; will live-in. Phone Chris Oudshoorn at 357-3672.

PORT DOVER: 16-year-old male, has experience on a dairy farm. Would be interested in working on a **dairy farm** in Canada. Phone (519) 426-2813, Port Dover, Ont. and ask for Wayne.

PORT PERRY: 19-year-old girl looking for summer employment (anywhere in Ontario); willing to do anything from mother's helper to farm work, has experience in both and willing to learn anything new. Call Patricia Hoekstra at (416) 985-8097.

ST. CATHARINES: 20-year-old college student, from Alberta, is looking for a summer job from May 16 - Labour Day weekend; varied work experience. Call, from May 14, 935-1350 and ask for Margaret Verhoeff.

ST. CATHARINES: Male student would like to work on a **farm** during the months of July and August this summer; willing to do all kinds of work and live in. Please call (416) 935-7242 or write: 74 Lakers Dr., St. Catharines, ON L2N 4C4 and ask for Ted Lesage.

ST. THOMAS: Female, 16 (Grade 11) would like to babysit, clean houses, pick strawberries or almost anything else in or near St. Thomas, Ont. Please contact Yolanda Meyer at 631-6528, 340 Elm St., St. Thomas, ON N5R 1J8

SEAFORTH: 16-year-old girl looking for summer job; experience in babysitting, gardening, greenhouse work, house-keeping; willing to learn. For more information call: 527-0705 or write: Jane Van de Ban, R.R.#1, Seaforth, ON N0K 1W0.

SMITHVILLE/CAISTOR CENTRE I am a 19-year-old student seeking summer employment; have some experience in farming, construction and landscaping; willing to do any kind of work. Please call me if you have something for me. Ted Soldaat, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-3840.

SOUTH/WESTERN ONTARIO: Mature, responsible, 19-year-old girl is seeking employment in South western Ontario as a nanny or housekeeper for a family with children; have practical experience as a housekeeper for families with infants and also of the elderly; can sew, plan and cook meals and am a very organized worker; am now a resident of Prince Edward Island but am looking forward to moving back to Ontario. I am available to start the first of July. This job may carry on into the fall. Miss Margaret DeVries, R.R.#3, Mt. Stewart, PEI C0A 1T0; 1(902) 676-2630.

SOUTHERN ONTARIO: I am interested in any type of summer work; have completed three years at Calvin College and am majoring in Sociology and Social work; references readily available. Please contact: Wilma Flikweert, c/o P.C. Flikweert, 43 Allen Street, Chatham, Ont., or call: 1-519-354-4625 (home); 1-616-245-8352 (college).

STONEY CREEK: I am a grade 11 student and would like a job as babysitter, mother's helper, greenhouse work or anything else available in the Stoney Creek-Hamilton area; have 3 years typing experience, and I am familiar with business procedures. Please call 662-2479 and ask for Debbie Vellenga.

STRATHROY: 16-year-old student would like job on any **farm**; has some experience; preferably in south western Ontario. Call Calvin Dykstra, 245-4529; 211 East Centre St., Strathroy, ON N7G 1T3

STRATHROY: Having completed first year of Redeemer College in Burlington, I am looking for summer employment. Experienced in dairy farm work and in construction, but am willing to do anything within reason in order to earn next year's tuition fees. John Vandenende, 425 West Mount St., Strathroy, ON N7G 2A1; phone: 1-519-245-1170.

THAMESFORD: Female, 17-year-old (grade 11) student, interested in a summer job; has had experience in babysitting, farm work, greenhouses and is willing to do anything. If you are interested in hiring please phone or write: Lori Bergsma, P.O. Box 158, Thamesford, ON N0M 2M0; (519) 285-2047; references available.

THAMESFORD: 16-year-old boy looking for summer work; has some experience in poultry and pig farming; willing to work anywhere in South-Western Ont.; Grade 10 student. Write or call Ed Amsinga for more information. R.R.#4, Thamesford, Ont.; phone: (519) 285-5217.

TORONTO/WILLOWDALE: 18-year-old boy would like a job on a **farm** for the summer; experienced. Call Ed Griffioen at 221-5949.

TORONTO: 24-year-old female, hopefully entering teacher's college in September, would like a summer position in the **Social Service Field** (Toronto area); I have three years experience working with the retarded, Social Services Degree and BA in Psychology. Phone: Joanne, 845-4527.

TORONTO: Peter Van Egmond, Jr.; 4110 Garrowhill Trail, Mississauga, ON L4W 2H4; phone (416) 624-6967; Age: 18; Sex: Male; Level of education: completed first year college; work experience: Janitorial assistant; Educational Goals: to become a pastor; Location desired for employment: Toronto and surrounding areas (most preferably west end of Toronto).

THUNDER BAY: Since my family is moving to Thunder Bay, I am looking for summer employment in that area. I am an 18-year-old high school graduate, willing to do any type of work. Please write: Glenda Tamming, 924 Vine St., Cambridge, ON N3H 2Z8; phone: (519) 653-7395.

TRENTON: Calvin College student, female, 18 years old, needs summer job to enter 2nd year college; previous experience includes bakery assistant, work with children, cleaning, and cottage industry; will take acceptable job anywhere; available after May 23. Sally Van Geest, 29 Manor Cres., Trenton, ON K8V 3Z6; phone (613) 394-2514.

VINELAND/JORDAN: 15 and 16 year old girls looking for a summer job; have had experience babysitting small children and housecleaning; will do anything; preferably in Vineland/Jordan area. Call: 562-4765 and ask for Grace or Linda, 70 Victoria Ave., Vineland, Ont.

WYOMING: 18-year-old, with experience on farrowing-to-finish pig farms and poultry farms, and some experience on dairy farm, is willing to work anywhere. David Verroen, R.R.#2, Wyoming, ON N0N 1T0; phone: (519) 899-4435.

WALLENSTEIN: Young man, 16, raised on dairy farm; willing to do any kind of work; available second week in June till end of August. Phone: (519) 638-2470.

WATERLOO/LUCKNOW: Young man, 20 years old, seeking position from May 1 to the Labour Day weekend; will work anywhere in Canada; looking for a business, clerical position; second year of university accounting, business statistics and computer programming experience. Write or call Adrian Kortan, 55 Willow St., Waterloo, ON N2J 1V7; phone: (519) 395-5006.

WILLOWDALE: A Consumer and Community Service graduate and planning to take the senior year of Food Service Management in September. I am seeking summer employment in **Food Service**. Please call or write Rhea at 19 Bishop Ave., Willowdale, Ont., (416) 222-9352 before 9 a.m. and after 10 p.m.

VAUDREUIL, PQ: Willing to do any **horticultural** related job; 3 years experience in greenhouse; excellent references; anywhere in Canada; have air transportation. Lia Bastian, (514) 455-2203, 100 White, Vaudreuil, PQ J7V 5V5

WOODSTOCK: 17-year-old, grade 11 high school student is seeking employment for the summer months; willing to do most anything. Please call or write: Mark Eshuis, R.R.#1, Woodstock, ON N4S 7V6; phone: (519) 539-6946.

WOODSTOCK: Hello! I am a 16-year-old, grade 11 student, looking for a job this summer. I enjoy reading and writing and am willing to do just about anything. If you are interested in hiring me, please phone or write: Wilma Luth, R.R. #1, Burgessville, Ont. N0J 1C0, (519) 424-9316.

EDMONTON: 18-year-old, 1st year college student, would like summer job on **dairy farm** in central Alberta. Willing to do house work; grew up on beef farm and participated in a 4-H beef club for 9 years; available April 25, 1983. Theresa Dieleman, 9731-144th St., Edmonton, AB T5P 1K3; phone: 451-6206.

MONTREAL/QUEBEC: Responsible, mature, 18-year-old student would like a job as a **live-in nanny** to care for children with a reliable family in Montreal or Quebec city on a full-time basis for the summer months in order to brush-up French; will do very light housework; starting June 28, 1983 until September 5, 1983. Please write to Doreen Hoogvliets, 945 Queenston Rd., Apt. 73, Stoney Creek, ON L8G 1B8.

GRAND RAPIDS (Calvin College): 21-year-old Dutch male immigrant studying at Calvin College needs a job and place to stay for the summer; preferably on a farm; agriculturally educated in Holland, and experienced in farm work. Contact Gerrit Keegstra, 114 Bolt Hall, Calvin College, Grand Rapids 49506 MI U.S.A.

Brother Bert

My brother died today,
I never saw him
except in the visages of prayer
except in the suffering descriptions
except in the promises of Jesus

When the pastor prayed eighteen months ago
for some unfamiliar name
that was pronounced terminal on earth
I wept for my widowed mother-in-law

When the pastor shared the struggling
of living for Jesus while dying
that was going on in the life of Mr. VanSoest
I prayed for my strayed brother
and his three children and his camper.

When the pastor wore the fatigue of
a whole death-weary week
weakly awaiting certain death
I prayed for relief for his sake.

When you came home from the hospital, Bert
I knew that our Father
was laughing his comfort down on us
I gave thanks for his powerful hand.

When the Father kicked our crutches away
we had to learn to trust Him on our own again
Bert, our Father called you home and left us here
We were left to Jacob-it-out at the river.

When we sang a hymn today
I wept
I rejoiced
I'm trying to understand
I might even laugh jealously someday.

Nick Ringma,
1982

Surprise your parents with
an anniversary picture in C.C.



Harry De Jong and Mooike Beversluis.
Place of marriage, June 25, 1943 - 1983, current address.

Classified rates for anniversaries are \$21.00 But you can add a two-column picture for only \$15.00! Of course, 50th anniversary pictures still get in free, courtesy of Calvinist Contact. Just send a clear photo with suitable caption (see sample) and payment to:

Anniversary Picture
99 Niagara St.
St. Catharines, ON L2R 4L3

Events

Sociology Care for the aging

Ministry With the Aging. William M. Clements, ed., Harper and Row/Fitzhenry, hc., 271 pp, Jac Geuzebroek, Port Perry, ON.

Do all the elderly have chronic problems? I doubt it. I myself happen to minister our older and old people who are "having the time of their life." They enjoy life and are grateful for many blessings.

But, indeed, many have special problems related to that time of human life. That we have come to pay attention to them is good and acceptable. But now let's make it a little bit easier in writing so many books and instead take time to visit where we know loneliness exists and open our homes and hearts for the elderly.

Let's use our political support to initiate the building of homes for the aged (and nursing homes) with public and private funds. Let's fight private enterprise for the care of the ages, since the economic interest of the owner frequently clashes too much with the interest of those who live within their care.

This book deals with these and many other problems related to the ministry of the aged.

It is highly recommended to all who have a place (or hope to have) in the caring profession: ministers, social workers, nurses and nurses' aides, doctors, and deacons and all the children whose parents are growing into the last phase of their lives.

BRIGHT

... the sound you hear on CJVB/1470 ... Vancouver's only radio station to serve all Canadians, including those fortunate enough to speak more than one language.

Tune us in. We're on the right side of your dial.



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Orthodox Christian Reformed Church

Bowmanville
Meeting for worship at
10:00 a.m. and 7:00 p.m.
at Knox Christian School
Pastor Rev. H.J. Bout
Sermon tapes (free) available
on request at:
R.R.5, Bowmanville, ON
L1C 3K6

Inform your community of upcoming happenings by placing
an ad on the Events Page

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Telephone (519) 837-2550

LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN MAY

#960

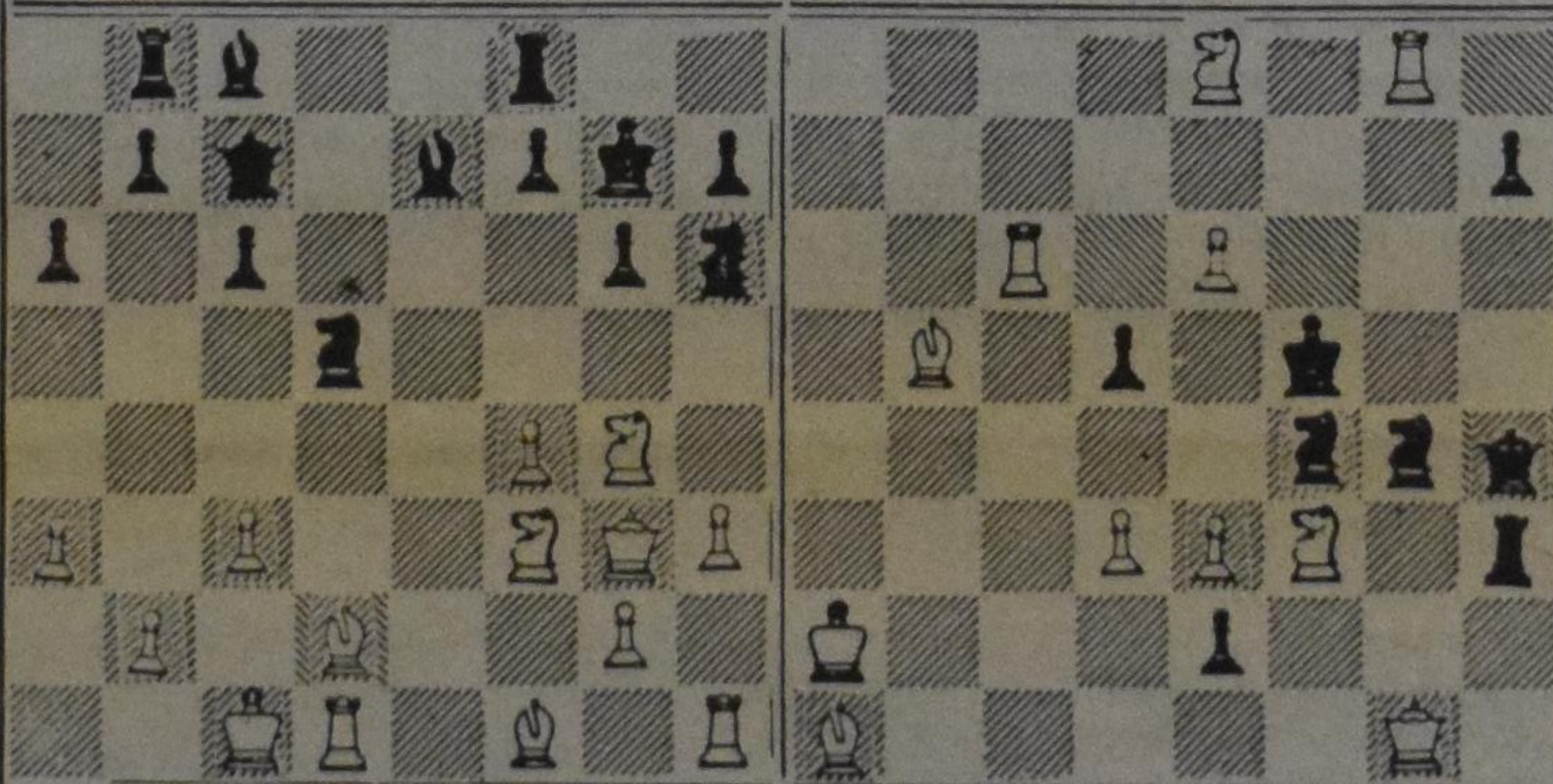
#961

Game Position

J. Kiss
England, 1938

14

8



14

11

White to play and
win 3 pts.

2-mover 2 pts.

Notes

1. The game position shows the players barely out of the opening. Yet White can gain a piece without endangering his own position. If you find the combination of moves that the White player did, you can earn 3 points.
2. The two-mover will give you some enjoyable moments, I hope. Even though the White pieces can hum around the Black King, giving mate in two won't be that easy. Please give the key and threat, if any.
3. The deadline will be given with the Problem Numbers 962 and 963.

SECOND SERIES OF PROBLEMS IN MAY

#962

#963

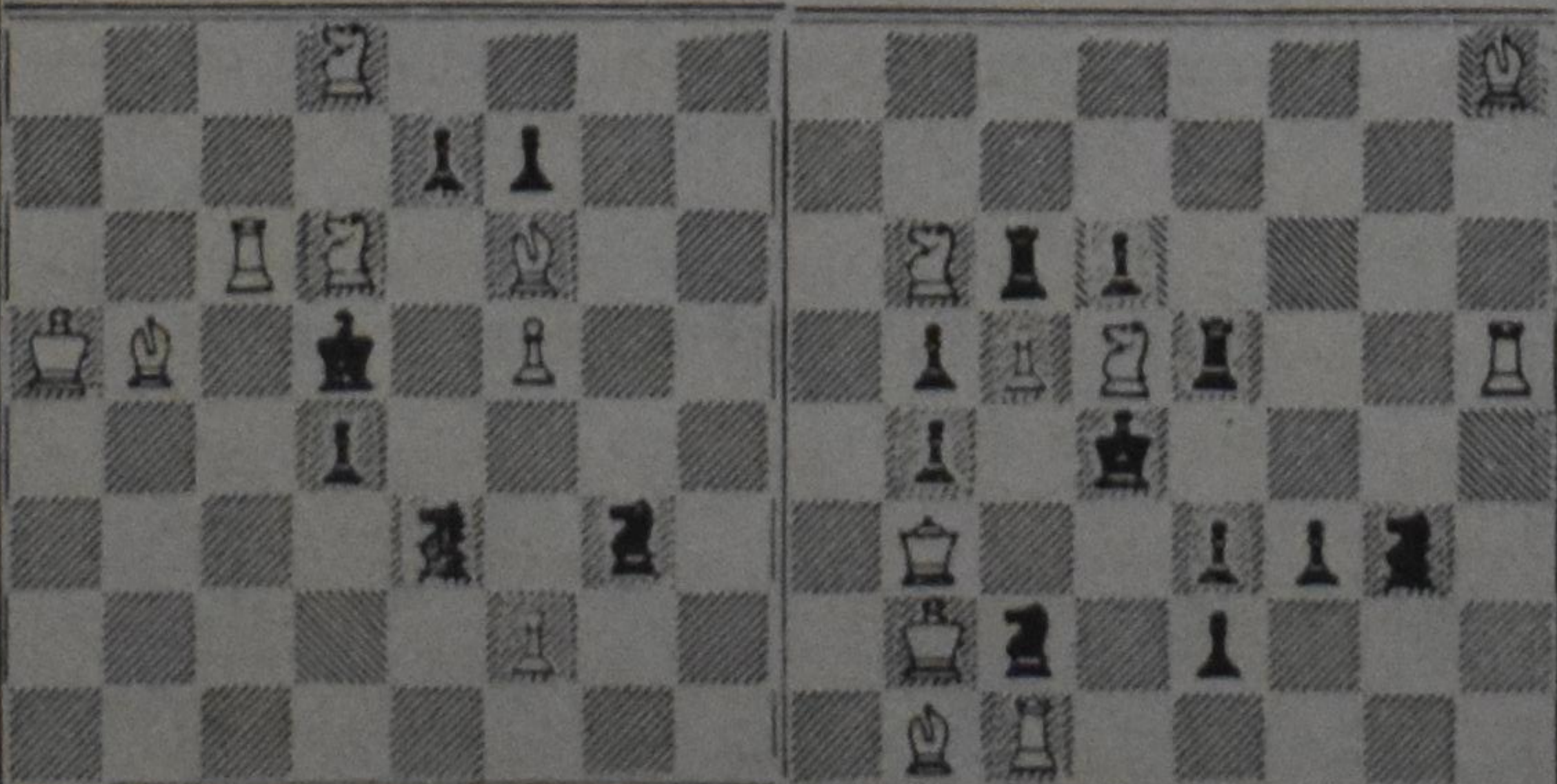
G. Drese

V.E. Chepisi &
V.F. Rudento
Russia, 1958

Holland, 1935

6

11



8

9

3-mover 3 pts.

2-mover 2 pts.

Notes

1. The positions shown above concentrate on "straight forward" themes. The variations are few, but they all speak the same language.
2. Please give the key, threat and all variations for #963.
3. The deadline for the May Problems is (postmarked):
June 20 — Ontario
June 30 — BC and Foreign
June 25 — All others

De Hollandse Dag

Deze wordt dit jaar gehouden op

8 juni 1983

in het Moorefield Park

★ Spreker is Ds. J. Van Harmelen ★

Verder is er muziek, samenzang en voordrachten.

Koffie en Koek vrij. Neem uw lunch mee.

De Commissie

"Praise the Lord, from Whom all blessings flow."

The Lord willing, on

June 5, 1983

we hope to celebrate the

25th Anniversary

of the

"Bethel" Christian Reformed Church
Dunnville, Ontario

Variety evening — June 3rd, 1983 — Dunnville High School, Hwy #3
7:00 p.m. - Get Acquainted Hour/ 8:00 p.m. - Program Commences

Thanksgiving service — Sunday, June 5th, 1983
10:00 a.m. and 2:30 p.m.

All former ministers participating.

Everyone is cordially invited to attend!

For further information please contact:

Mr. Aldon VanderHeide, 416-774-6100

Calendar of Events

- May 28** "Music Appreciation Evening". **Jarvis** Christian Reformed Church at 7:30 p.m. Music by Bruce Van Der Molen, also performing as special guests Mr. Fred Numan, Rodger Admiral, David Van Der Molen and others.
- May 29** The Laudate Dominum Choir of Chatham will present "Gloria" by Vivaldi, and "Psalm 42" by Mendelssohn at St. Andrew's Church, **Chatham** at 8:30 p.m.
- May 20,21** **Clinton** Klompen Feest, the big parade is starting the second day at 1 p.m.
- May 20-23** Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, **Ottawa**.
- May 22** Mini Convention Carleton University of Ottawa; 7:30 p.m. Speaker: Rev. De Jong.
- May 26** Holland Christian Homes' annual membership meeting, 7:30 p.m., at 7900 McLaughlin Rd., **Brampton**.
- May 25** Hollandse Dag, in the **York** Chr. Ref. Church; 10 o'clock.
- May 28** Redeemer College, Annual Meeting, registration at 1 p.m., Redeemer College, Beach Blvd., **Burlington**.
- May 29** Christian Choir "New Life" presents excerpts from Judas Maccabeus by Handel at Covenant CRC, **St. Catharines** at 8:30 p.m.
- May 28** Festival of Dutch Sacred Music by choirs of St. Catharines and Guelph; Covenant CRC, Parnell Rd., **St. Catharines**, 7:30 p.m.
- June 1** Hollandse Dag: **Kingston** CRC, corner Kingscourt and Ruskin Sts., 10 a.m.; admission \$2.50 per person; speaker, Rev. J.A. Quartel; entertainment.
- June 3** Christiaan Teeuwsen in concert, with organ, St. George Anglican Church, **Guelph, Ont.**, at 8:00 p.m.
- June 4** Christiaan Teeuwsen in concert, with organ, Ridley College Chapel, **St. Catharines, Ont.**, at 8:30 p.m.
- June 4** Festival of Dutch Sacred Music by choirs of St. Catharines and Guelph, **Guelph** CRC, Water St., 7:30 p.m.
- June 5** Spring concert, 8 p.m., in the 2nd CRC of **Brampton**, **Brampton** Chr. Coral Society and the Endless Praise singers of St. Catharines performing.
- June 3,5** 25th Anniversary of the Bethel Chr. Ref. Church, **Dunnville**, Ontario. See ad for further information of events.
- June 6-9** Canadian Consultation on Evangelism, University of Waterloo, **Waterloo, Ont.**
- June 11** "The Mousetrap" by the **Brampton** Community Players, at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton**. Buffet dinner at 6:30 p.m., play following. Tickets: \$25 per couple, reserve before June 1, G. Roos 459-2435. Play only: June 16, 17, 18 at 7:30; \$4.00 per person. Proceeds to John Knox Chr. School.
- June 8** De Hollandse Dag in **Moorefield Park**.
- June 26- July 1** Social Justice Summer Institute at New Theological College, **Edmonton, Alta.**; call: (403) 459-6656.
- Oct. 12-18** Third Annual Fall Foliage Tour - **Williamsburg**; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
- "Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Features resource persons who will inform us about the state of the art of technology in their field, plus challenge us to consider our responsibility in our increasingly technological society. Themes include technology in labour, the home, and office; technology for third world needs, in medicine; health effects of technology. Cost is \$20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., **Toronto, Ont.**; Tel. 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. May 27	Tues. May 24	Thurs. May 19 4:00	Wed. May 18 8:30 a.m.
Fri. June 3	Tues. May 31	Thurs. May 26 4:00	Wed. May 25 8:30 a.m.
Fri. June 10	Tues. June 7	Thurs. June 2 4:00	Wed. June 1 8:30 a.m.

Books

Marriage

How to make good marriages better

Achieving the Impossible: Intimate Marriage, Charles M. Sell, Multnomah/Beacon, 1982; pb., 230 pp., \$5.95 U.S. Rev. A. Groen, Winnipeg, MB.

If it is worthwhile for an artist to develop his skills, how much more worthwhile it is for couples to work at making their relationships the best they can be!

Dr. Sell has written a good self-help book to assist couples to enhance their relationship. If you sense that your marriage is getting a bit stale, and you don't know where to go from here, this would be a very useful book for you and your partner to work through together.

This is a Christian book, but don't look for a deep theology of marriage. Its purpose is rather to

help couples discuss many basic marital issues. I believe *Intimate Marriage* will help some good discussions to get started. There is a discussion of most major issues. I thought the chapters which deal with the various aspects of communication and conflict were the best ones in this book.

The book contains good sections on understanding your own feelings and what to do about them. There are also good chapters on assessing how you communicate, and suggestions for improving your communication. Each chapter ends with suggestions for discussion, or exercises to help you begin to implement the suggestions. Don't simply skip those parts: I think they

are the most important part of the book.

For whom would this be a useful book?

It would be a good book for pastors who are looking for suggestions to improve their premarital counselling. I would suggest that you do this in groups, and for that you can use many sections of this book. Group premarital counselling is much more fun than couple counselling!

It would not be a very useful book for couples who are really in trouble in their relationship. Such couples need more than a book can provide. But it would be a suitable book for couples who want to work at giving their relationship a tune-

up because they have already decided to work at their marriage, and so they are ready to enter a growth process - that is at least half the battle.

Not every couple will be satisfied with the answer Charles Sell gives to the headship issue. And at times you may find the use of scripture a bit forced.

A chapter discussing God's grace as the greatest resource for healing, would be a good addition. But its absence does not detract from the fact that *Intimate Marriage* does a good job of providing assistance for relationship enhancement. If a couple works through this book, they will find it a worthwhile experience.

Bible study

"Prime the Pump" for sermon ideas

The Zondervan 1983 Pastor's Annual: A Planned Preaching Guide for the Year, T.T. Crabtree, editor, Zondervan/Mitchell, Allan C. Groen, Winnipeg, MB.

Pastors sometimes consider it beneath their dignity to get help from others in sermon making, because we feel sermons should be wholly our own. This independent spirit prevents us from benefitting from the spiritual gifts of other people, and our preaching is impoverished. It seems to me that we do well to use a considerable variety of resources, including the kind of book under review here.

This book indeed presents a planned preaching program. Three services are offered for each week, two for Sundays, and one for Wednesday evening prayer services. For every morning service some suitable hymns are suggested. This list will not be very useful for Christian Reformed ministers because most of the hymns are not in the Psalter Hymnal. An offertory prayer is

given, too. A number of series of topics are suggested, sometimes on Bible books, sometimes on biblical subjects. Such a plan is much better than the hunt and peck method of choosing texts. Another method could be to use a lectionary.

The sermon outlines are quite complete. They are by a number of different authors. Sometimes you may be able to use a lot of the material given, and at other times you will respond by feeling that you can not do it that way. Even if you read a sermon outline on a text and conclude that you don't like it, you will have learned something. It goes without saying that if you choose to use such a guide, you will still have to do the basic work of exegesis and rework the suggestions so they become really your own.

For many ministers, or people who take turns speaking in prisons or in old age homes, this is a useful book. It is better to have this kind of source to prime the pump than to spend hours wondering what you will preach on next Sunday.

Bible study

Taking God at his word

Inerrancy, edited by Norman Geisler, Zondervan/Mitchell, \$9.95. Jack Quartel, Ottawa, ON.

Fourteen different authors give an impressive, detailed and scholarly defense of inerrancy. Not all the chapters are easy reading, but most are. This book defends all the traditional beliefs concerning scripture and its inspiration. I find it heartwarming. I am more than tired of everyone

jumping on the bandwagon and writing about the human side of scripture. That usually is a mask behind which the authority of scripture is whittled down.

Too often you get the impression that it is simplistic to believe in the inerrancy of the Bible. We surely have outgrown that state. Scholars think they have shown that the situation is not what we had always thought it was. But here are 14 scholars, and James I. Packer is among them, who think and say differently.

Those of us who care little to hear more of that so-called human side of scripture; those of us who look to scripture for guidance, those of us who need a firm foundation; those of us who wish to hear and say: Thus saith the Lord; those who want to extend, in the name of the Lord, salvation, certainty and not doubt, do well to read this book carefully.

That is not saying that we can accept everything that is written in this book. Of course, questions remain.

Christian living

I was sick and you visited me ...

The Ministry of Listening! Team Visiting in Hospital and Home, Donald Peel, Anglican Book Centre, 600 Jarvis St., Toronto, ON M4Y 2J7; pb., 124 pp., \$6.95. Jac. Geuzebroek, Agincourt, ON.

How many people in any congregation walk around with guilt feelings, that they would love to put their faith to work in more practical caring for others? They would love to visit the sick. But what do you say? They would love to be close for comfort to those who mourn, but again, the feeling of helplessness is so very strong, too. So we call them

together under the slogan: "Discover your gifts". A good thing. But let me call you now to the quietness of your own living room, after you have ordered a copy of this "gem." Sit down and read.

The author, Donald Peel is the coordinating chaplain of North York General Hospital in Toronto. For seven years Peel served as a pastor and counsellor to patients, relatives, and medical staff, and as a teacher and organizer of lay and clerical visitors. He had a parish in Saskatchewan and the Punjab in India, where he also served as "Lay" trainer. He now is professor of Christian Education for Wycliffe

College in Toronto. This booklet constitutes a series of lectures given at the college.

I recommend *The Ministry of Listening* to groups of "lay-people" who want to become "trained" in ministry to the sick, something which is very important, when we realize that more people pass through the nation's hospitals than through any other institution in society. By becoming a better minister to the sick, you will become also a better minister to other people.

Buy this positive, fine, Christian book and read it.

From the Salem Mobile

During the question and answer period at a Salem Evening a brother asked: "Let's say I had a relative or friend in need of counselling. Through circumstances he or she could only pay part of the counselling fee. How could I help in a case like that?"

I was thankful for his concern. During 1982, acting on a suggestion of the Executives of the All Ontario Diaconal Conference a Salem Fellowship Fund was established. This Fund will make up the difference between the fee and what the client can afford.

We're praying that the Lord will use our Fellowship Fund as a way of helping us make ends meet without taking away from the regular donations so necessary to our continued operation.

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